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A practical and exegetical
commentary on the Epistle

A new Catenæ on St. Paul's Epistles.

A

PRACTICAL AND EXEGETICAL

Commentary

ON

THE EPISTLE OF ST. PAUL

TO THE

EPHESIANS:

IN WHICH ARE EXHIBITED THE RESULTS OF THE MOST LEARNED
THEOLOGICAL CRITICISMS, FROM THE AGE OF THE EARLY
FATHERS DOWN TO THE PRESENT TIME.

EDITED BY THE

REV. HENRY NEWLAND, M.A.,

VICAR OF ST. MARY CHURCH, DEVON, AND CHAPLAIN TO THE BISHOP OF EXETER.

“Erudite Lector, in hoc libro si aliquid tibi supervacaneum visum fuerit, id
minus eruditis relinque.”

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THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

IN TWO VOLUMES. THE FIRST CONTAINS THE HISTORY OF THE REIGN OF CHARLES THE FIRST, FROM HIS MARRIAGE TO HIS DEATH. THE SECOND CONTAINS THE HISTORY OF THE REIGN OF CHARLES THE SECOND, FROM HIS MARRIAGE TO HIS DEATH.

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JOHN BURNET

EDITOR'S PREFACE.

OF the Nature and Attributes of God, His Word and His Will, man of himself can know nothing.

Whatever he does know, therefore, be it much or little, he has been made acquainted with by God's Own voluntary revelations of Himself.

But these revelations are not made continually, and day by day, nor to each individual man separately. They have been made at certain times predetermined by God; they have been recorded by men inspired for the purpose, and have been handed down for the spiritual enlightenment of subsequent ages.

These recorded revelations we call the Holy Scriptures. "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation^a."

Whatever knowledge, therefore, man possesses, either of his spiritual state here, or of his hopes of salvation hereafter, he draws from these Holy Scriptures, which are the only rule of life vouchsafed to him, the only measure either of his faith or of his duty.

But the reducing of this incontrovertible truth to the practice of ordinary life, involves two elements,—the revelation made by God, and the apprehension of it by man.

^a Art. VI.

It is evident, that when God gave to man the revelation of His Own Word, that Word could have had but one single meaning, and that it was in this sense that the inspired writers received it, recorded it, and handed it down to us. It is evident also that this meaning is incapable of further development, that it must be, from the very nature of the case, as unchangeable as the God Who gave it, the same in all times and in all places.

But it does not follow that every man's apprehension of it should be that one undivided, unchangeable meaning which God placed upon it, and in which the inspired writers recorded it; and yet upon man's right interpretation of God's Word depends every single step that he takes in the way of salvation.

It is evident, therefore, if the revelation of God is to be of any practical use in the salvation of those to whom it was given, not only that the Scriptures themselves must be infallible, but that man should possess an infallible guide to the right comprehension of them.

Such an infallible guide he does possess. The Scriptures, no doubt, were given to Christ's Church once and for all, but the Holy Ghost abides in it always. He it is who guides us into all truth.

There can be no doubt of this. Our Lord Jesus Christ has promised the help of the Holy Ghost to all believers. But that is not the question. The question is, How does the Holy Ghost operate on men's minds? is it individually, or collectively?

Nothing is more certain than that the help of the Holy Ghost is the spiritual birthright of every baptized Christian individually, that in right of his adoption he is endowed with this portion of his father's goods which thereby falleth to him; but were it

vouchsafed to every faithful Christian to interpret an infallible book by the help of an infallible guide, it would follow of necessity that every man's private interpretation was itself infallible.

Now this is manifestly impossible. From the times of Arius to the present day there has not arisen a heresy, a schism, a sect of any kind, that has not claimed the Bible and the Bible only as its authority and sole foundation. It is impossible that all can be right; and how, upon this theory, is any man to determine where to find this right interpretation on which his own salvation depends? Upon what grounds can we claim for the Fathers of the Church an infallibility which we deny to the fathers of heresy? or, in other words, which is heresy and which is the Church?

If this were the right conception of that infallibility which is the work of the Holy Ghost on the minds of men, the God of all wisdom must have given to the creatures whom He willed to save a revelation altogether inadequate to the purpose for which He gave it, since after the death of those to whom it was originally entrusted, who alone were capable of explaining the sense in which they received it, the Law of God, like half the laws of the Saxons and Normans at this present day, would in a very short space of time become a mere dead letter.

But this is impossible. There must, then, be a fallacy somewhere in this conception of individual inspiration: and it lies in this. No doubt, as St. John says, "He Whom God hath sent," that is to say, our Lord Jesus Christ, through Whom, in His human capacity, the revelation was given, "speaketh the words of God," gives us the inspired words in their inspired meaning; "*for* God giveth not the Spirit by

measure unto Him ^b." But unto us, His creatures, the Spirit *is* given by measure. "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy (preaching); to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that One and the self-same Spirit, dividing to every man severally as He will ^c."

Whosoever, therefore, a man dares to take upon himself the interpretation of God's Word by the sole light of his own private judgment, he thereby arrogates to himself the unmeasured inspiration and Divine Mediatorship which are the exclusive attributes of his Lord and Master; he mistakes the nature of his union with Him through Whom alone the Spirit is sent, which is not that of equal with equal, but that of members with their Head, each one discharging those functions, and those alone, which have been committed to it.

If, therefore, infallibility is to be found anywhere on earth, (and we have seen already that it must be found somewhere, if successive generations of men are to continue in the comprehension of God's will and God's word,) it does not reside in any single Christian individually, but in all Christians collectively, that is to say, in the Church. And we may remember that the union of the Church with Christ is not described as the union of a member with its head, but as that of a wife with her husband, implying a community of goods and a community of privileges. The Church,

^b St. John iii. 34.

^c 1 Cor. xii. 8—11.

therefore, as the Bride of Christ, is infallible, and she is so in virtue of her union, as Spouse, with Him to Whom is given the Spirit without measure.

Therefore, not only is "all Scripture given by inspiration of God^d," but "the Church also is a witness and a keeper of Holy Writ^e." Both these propositions are necessary to man's salvation. The keeper and witness must be as infallible as the Word kept, or man could feel no assurance that he even possessed the letter of God's Word, still less that he had not perverted it by his own gloss, or rendered it of none effect by his own tradition.

Hence it is that, as the condition of our salvation, we profess to believe not only in God the Father, the Son, and the Holy Ghost, but also in the Holy Catholic Church. We are saved *by* the Father *through* the Son, with the instrumentality of the Holy Ghost, and *in* the Catholic Church.

This is the revealed plan of our salvation, and whatever other means God may, in His inscrutable wisdom, see fit to make use of, He has never revealed them to man.

Theoretically, therefore, we believe in the Holy Catholic Church. But believing *in* anything, that is, *so* believing that we regulate thereby our daily steps towards salvation, must mean believing in its infallibility.

Still, when we come to reduce this theory to practice, there arises this difficulty. We know, and that from inspiration itself, the historical fact that the Churches of Asia did err. We believe the same of the Eastern and Roman Churches; neither do we see any reason to expect greater infallibility in the Church

^d 2 Tim. iii. 16.

^e Art. XX.

of England. If we refer to history, there is no age of the Church in which we do not trace human passions, and motives, and interests, and prejudices at work; there is no Council on record, the proceedings of which are not tainted with them; there is no time, no, not during the lives of the inspired Apostles themselves, in which heresy, and that of an alarming kind, did not abound in the Church; there is no single Doctor or Father on whose word we can implicitly rely.

But these are the elements which, taken in the aggregate, we call the Church; and if these elements be every one of them fallible, how can the aggregate be infallible?

Thus, therefore, though we acknowledge theoretically the infallibility of the Church, as indeed we must if we acknowledge the Apostles' Creed, yet, practically, we are unable to avail ourselves of it; we are unable to apply the doctrine to our daily needs. We are perplexed, let us suppose, as to the right interpretation of any given text, to what Father or Doctor, to what Synod or Council, to what age of the Church, are we to appeal for the solution of a question on which, it may chance, our right appreciation of a vital doctrine may depend.

The answer is, to none, but to the Church. The operation of the Holy Ghost does not consist in inspiring infallibility into any one individual, or collection of individuals, whether Pope, or Synod, or Council; there is no particular age of the Church which may be appealed to as the infallible referee. The Divine agency is evidenced in the nice arrangement of those fallible materials which together compose the "Body of Christ," so that as soon as any error or heresy of any kind shall at any time raise its

head, some champion of the faith shall at the same time be raised up to overthrow it. This champion is himself no more infallible than the heretic he has overthrown; he is no more individually inspired than those who have gone before him; in overthrowing one error, he may be, and frequently is, the founder of another^f; but whenever this occurs it is perfectly certain that the Holy Ghost will raise up some other champion, whose mission will be to correct the particular error of his immediate predecessor.

The whole, therefore, is a system of compensation, similar to that which, in the pendulum of an astronomical clock, or the balance of a chronometer, so adjusts its materials that the inaccuracy of every one shall in all cases correct the inaccuracy of every other, thus producing, from elements all of them imperfect, a perfect and equable whole.

The minds of men, though all fallible, are not all fallible alike; each has its own bent: one man is devout and contemplative, one is practical, one is demonstrative, and another poetical. Truth will strike each of them in a different light; each from the same truth will involuntarily draw into prominence that character of doctrine to which the habit of his own mind inclines him, and will unconsciously follow out the line of thought and of life to which it points. Each one of these also will have his own peculiar weakness, from which others will be exempt, and, therefore, will experience his own peculiar temptations to error.

No man can read the history of the Church, and the

^f This is notably the case in the rise of the Eutychian heresy. There can be no doubt but that Eutyches would never have fallen into the error of confounding the Divine and Human Nature

of Christ, had it not been for his antagonism to Nestorius, who maintained not only that there were two Natures in Christ, but two Persons, the Eternal Word and the Man Jesus.

biography of its champions and leaders, comparing their peculiar sentiments and line of teaching, and their natural cast of character, with the requirements of the times in which they lived, without seeing that the Hand of God was as evidently over His Church in the days of the Roman Emperors, and of the middle ages, as it was in the days of the Judges and Kings of Israel, and that the learned and poetical Origen, the firm and judicious Athanasius, the fiery and impetuous Cyril, and the fearless but somewhat obstinate Chrysostom, were as evidently raised up by God, and selected for their peculiar work, as the courteous and conciliatory Gideon, the brave but rash Jephtha, and the compassionate but stern and immovable Samuel.

As with the opinions of individual Fathers, so also with those more solemn and authoritative documents, the Acts of the Councils and Synods of the Church. Some of their decisions were, beyond doubt, intended by Divine Providence to endure to all ages as the perpetual rule and guide of the Church; some, of partial and local application only, were destined not to survive the occasion which called them forth; while some were absolutely erroneous and heterodox. That which has enabled us, in this nineteenth century, to distinguish each one of these classes from the others, is, simply and solely, the consent of the universal Church; and by this we mean not merely the Church which was militant on earth in that particular age, but the Church of all ages, the Church universal in time as well as in space ^g.

When we speak of those six Councils which we call Œcumenical, whose sentences have ever been received by Christendom as the infallible voice of the Catholic

^g See remarks of St. Augustine in Commentary, pp. 100, 101.

Church, what is it that has stamped upon our minds the Divine authority of their acts? It is not the unanimity of the Church then upon earth, for their decisions invariably left a large minority of dissentients; it is not the wisdom and discretion of the individual speakers, for many of them were indiscreet and intemperate in the highest degree; it is not that their acts were never called in question, for it is notorious not only that they were not acquiesced in at the time, but that most of them have been impugned, and for the time reversed, by national and provincial synods; it is not that they were implicitly obeyed, even by those who received them, for, to go no further, we find even St. Peter withstood and rebuked by St. Paul for acting against the decree of the very first of them^h. We do not for one instant doubt that the decisions of all the Œcumenical Councils were made under the direct inspiration of the Holy Ghost, resting upon them collectively, and guiding their jarring elements into all truth; but the question is, How has this fact become appreciable to us?

The operations of the Holy Ghost are seen only in their effects. That which has conveyed to our senses the fact that the acts of these Councils are "the faith once delivered to the saintsⁱ," is the universal consent and acceptance of from fifteen to eighteen centuries. Opposition may have been raised up, and that successfully; their authority may have actually been set aside for the time; but no weapon formed against them has prospered, every dissentient voice has long ago been silenced, every opposing sentence has been forgotten or condemned, and the acts of the Councils have outlived them all.

^h Gal. ii, 11, and foll.

ⁱ Jude 3.

It is, then, the witness of History that has stamped their value.

But if this is the case with the Œcumenical Councils, far more is it the case with Provincial Synods, because the guidance of the Holy Ghost, which is the birthright of the Church collectively, has nowhere been promised to detached portions of it. In these there is nothing supernatural; they are assemblies of theologians, the most learned, the most able, the most pious of their day, no doubt, but still fallible men, men acted on by the same passions and party spirit which have actuated divines of every age and of every land.

But neither has history dealt with these as it has with the General Councils; some of their acts it has confirmed as wise and true, some it has reversed as unnecessary or inexpedient, some it has pronounced heterodox, some positively heretical.

In all cases, therefore, that which alone places the seal of universal authority to any act of the Church is the acceptance, not only of its own, but of subsequent ages. The decisions of General Councils are testimonies of what was held in their times, the decisions of local Councils are testimonies of what was held in their portion of the Church, and as such they have all of them their weight; but if we would know for certain whether they are or are not *the Catholic Faith*, "which except a man believe faithfully he cannot be saved^j," we must in all cases appeal to the history of the Church.

It will very much simplify our idea of the nature of the Church's authority as the witness and keeper of Holy Writ, if we regard the Church itself in the

^j Ath. Creed.

light in which it was foretold by the Prophets, and announced by its Divine Founder. It is not a little remarkable that our Lord Himself seldom speaks of "the Church" under that name; what He calls it is "the kingdom of God," or "the kingdom of heaven."

The idea, therefore, that He would convey to our minds is that of a kingdom; but when we realize to ourselves what we mean by this word, we find that it is a body of men, bound together by a government, a constitution, a history, a code of laws. Such, then, is the Church of Christ militant on earth; it is a kingdom like any other kingdom, except that its government, its charter, and its laws are, like its King, eternal and unchangeable^k.

This charter and these laws are recorded in the Bible, they were perfect and infallible when they were delivered to the keeping of the Church, and if they have come into our possession unchanged, they must be perfect and infallible now. All that we have to ascertain, therefore, is that no change has taken place in them.

Regarding the Bible in this light, it is evident that in all doubtful points we must arrive at the true meaning, precisely in the way in which a judge arrives at the true meaning of the laws which he is called upon to administer: he consults authorities, and looks into precedents; he does not consider any one of his predecessors more infallible than himself, but he examines their decisions in an historical point of view; he enquires into the objections taken by opponents, he sees how those objections have been

^k "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to

other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever."—*Dan.* ii. 44.

over-ruled; he allows for any disturbing elements that might have existed in the popular feelings of the day, ascertaining from independent sources what those feelings were; he compares the decision of one century with that of another, and at length arrives at a right appreciation of the subject before him by means of facts, not of opinions. It is on the testimony of centuries, not on the opinions of those who lived in those centuries, that we base our judgment. It is the "ALWAYS, EVERYWHERE, AND BY ALL."

In precisely the same manner do we arrive at a right conception of the Bible generally, or of any particular text or portion of it that we are considering. Our business is not to take our Church from the Bible, which in practice amounts to trying whether its texts can be squared to meet our own preconceived ideas of the doctrine or discipline of the Church, but to ascertain simply what was the intention of the writer when he wrote the text we are considering. We take as an admitted fact the personal and special inspiration of the Prophet, or Evangelist, or Apostle. We know for certain that at the time he wrote that particular history, or prophecy, or Gospel, or Epistle, he had but one meaning, and that this was the real and orthodox meaning,—the meaning that God placed upon it, the meaning that it must bear in our day. We know that at the time it was written it was understood in that one and orthodox meaning by those who received it, and that those persons built their faith and grounded their salvation upon it. All that we have to determine now is whether the interpretation that we now put upon these words is the same as that which they bore when they were written, or whether at any time during the eighteen centuries of their existence they have been changed.

For this purpose we call witnesses. Those witnesses are the recorded opinions of the Fathers and the acts of the Councils which have been preserved to us. We attach weight to these even as the private opinions and the acts of men in authority: but that is not their main value; their main value is as witnesses; we want to establish that such was the interpretation put upon such and such a text by the Church in those days: reasonings are fallible, opinions are fallible, decrees are fallible, but facts are infallible. One fact was sufficient to confound all the arguments of Arius: "It was never heard before our days," said the Council; "we have no such custom, nor the Churches of God."

The real Œcumenical Council, that of which it may be predicated that it never errs or can err, is the Council which is not called together by the commandment and will of princes, it is the Council of the CHURCH UNIVERSAL: not the Church of the fourth, or of the fifth, or of the tenth, or of the nineteenth century, any more than of the Church of Rome or of Alexandria. The Church of which we acknowledge the infallibility is the Church of all time, as well as of all space. The Council that we appeal to is that in which Chrysostom with Theophylact arrange with Augustine and Remigius, before Andrewes and Leighton, the boundaries of Faith and Duty, reconciling man's works with God's omniscience; where Cyril lays down to Caietan and Zanchius on the one hand, and Beza and Vorstius on the other, his theory of the Divine Presence; while Bingham stands by and weighs the authorities in his honest and impartial balance. Men may be fallible, General Councils may err: this is a Council which cannot err, whose canons are fixed and infallible.

It is upon this principle that the idea of this present work has been conceived. Our business is now with the Church Catholic with respect to *time*; we bring together, and, as it were, assemble in council, the minds of consecutive ages.

The Church, with respect to time, may be divided into five distinct periods: (1) that of the Persecutions; (2) that of the Councils; (3) that of the Schoolmen; (4) that of the Reformation; (5) that of Modern times. All these periods are distinct the one from the other; each possesses its own characteristics, and each discharges its own office in the conservation, as well as the tradition, of doctrine.

In the first of these, the type of which may well be the Apostles' Creed, we may trace every vital doctrine of religion, not perhaps in all cases very clearly defined, but in all cases broadly and dogmatically laid down. In those days of rebuke and persecution, men had not learnt to define. They might not understand those doctrines, on the faith of which a man might dare to die; but they *felt* them, and what they felt strongly they asserted distinctly.

But when the Providence of God had fixed, and, as it were, burnt in upon the mind of the Church these essential doctrines, a new element was introduced. When Persecution ceased, and the Empire became Christian, the seat of it was removed from Italy to Constantinople, and thus the acute and philosophical mind of Greece was brought to bear upon the doctrines which had been so firmly established. It is a very remarkable fact that every Œcumenical Council had its seat in the East, and that every question discussed arose from that quarter. During that period which produced the Nicene Creed, men learned to *define* what hitherto they had learned

to believe. There are very few texts in the whole Bible, we might almost say none, involving doctrine, which may not be interpreted through the Fathers of these two periods; and thus the limits of doctrine became so firmly established, that henceforward heresy must be wilful, no one could wander into it unawares.

The type, as well as the production, of the third period, is the Athanasian Creed. It is the period of the Schools, and also of the Commentators. That much of the theology of those times was overlaid and disfigured by aimless disputations, puerile criticisms, and worthless quibbles, we need no more deny than we would that the age preceding it had been disturbed by human pride and unchristian rancour. Still this very disputatiousness had its own office in the further tradition of God's Word, and we may be thankful that these Commentators wrote under pressure of the severest criticism, that every phrase, every turn of expression, was accurately weighed and valued, that words began to acquire a fixed technical and theological meaning, independent of any subsequent variation of custom or language. The Commentators were but the recorders and classifiers of better times and greater men, but they learned to chronicle them in technical and accurate language. The third period effected for words what the second had effected for ideas, and thus theology became a science.

Of the remaining periods less need be said. It is a great error to imagine that the Reformation was confined to that section of the Church which now bears the name of Reformed. There was not one theologian of the period who was not painfully aware that the Church, having sunk from its primitive purity, required reform of some kind. What that

reform ought to be, and how it was to be effected, were subjects on which men differed according to their political and theological bias, and it pleased God—possibly in punishment for the short-comings of His Church—to sharpen those differences into dispute and final disruption; but even the Council of Trent was intended for, and in many respects was, a Council of Reformation.

We may consider, therefore, generally, the writings of this period as a revision of doctrine under pressure of extreme partizanship, and those of the subsequent period as a reconsideration of them, made under similar conditions, but in calmer and more peaceful times.

But it must be observed that in both these cases alike, the limits of the whole controversy had been already fixed and determined by the affirmations of the first period, the definitions of the second, and the technicalities of the third. These three periods, therefore, had become to those which succeeded them the safeguards of sound doctrine, enabling us of the present day to accept from every writer of every school that which is catholic in time and place, while we reject from all alike whatever is contrary to our custom and that of the Churches of God.

Whenever, therefore, any particular text of Scripture has borne two or more interpretations, distinct from or inconsistent with each other, we take that to be the true meaning which has been asserted in the first of these periods, defined in the second, and has survived the criticism of those subsequent to them.

We have obtained, therefore, all that we have sought. We have been vouchsafed an infallible Book; we possess also an infallible interpreter, the great

Œcumenical Council of all nations and all ages of Christendom. Its canons lie open before us; we have but to read them.

And if it be asked whether even to read and analyse what lies open before us does not involve the exercise of private judgment, and this judgment fallible, we admit it, we admit it fully. We know that God has given us no single faculty of mind or body that is not to be used in His service, far less that noblest faculty of all, human reason.

And if human reason be found in the path of duty, we know that it will be enlightened by Divine Wisdom, which is denied to it only when it refuses to walk in that path.

All that we have said is that God does not deliver the Bible to each individual man to work out from it his own salvation; and that when human reason is so employed, it must not expect Divine blessing or assistance. The faith was once for all delivered to the saints. The Bible is presented by the Church to each man individually. No doubt, when it is legitimately presented and received, it depends upon man himself how he will receive it; but when man is walking in those paths which God has appointed him to walk in, it is God Himself Who gives him all things necessary to enable him to walk in them rightly.

“For now what things sounding strangely in the Scripture were wont to offend me,” says St. Augustine, “having heard divers of them expounded satisfactorily, I referred to the depth of the mysteries; and its authority appeared to me the more venerable, and more worthy of religious credence, in that while it lay open to all to *read*, it *reserved* the majesty of its mysteries within its profounder meaning, stooping

to all in the great plainness of its words and lowliness of its style, yet calling forth the intensest application of such as are not light of heart; so that it might receive all in its open bosom, and through narrow passages waft over towards Thee some few, yet many more than if it stood not aloft on such a height of authority, nor drew multitudes within its bosom by its holy lowliness¹."

The general theory of salvation is the union of the Godhead and the Manhood through the Incarnation of Christ, and this union shews itself in us by the co-operation of God's energy and man's works.

But this, which is the theory of salvation in general, is the theory also of everything that conduces to it. It is God through Christ Who gives the necessary means, but it is always optional with man whether he works with them or neglects them.

God gives to man His Own purity, by baptism He renders him capable of receiving it, but whether he will appropriate it or not is at man's own option.

God gives to man the power of continuing in Him through the Body and Blood of Christ. He renders him capable of making this power his own; but the rendering himself fit for its reception is left to man's own will.

"In the sweat of thy face shalt thou eat bread^m," is applicable to the spiritual as well as the temporal condition of man: thou shalt have what is necessary for thee, but thou shalt earn it; it is a blessing and a consolation, not a curse; in all things God makes man as it were His fellow-labourer.

And not less so in the giving and receiving of God's Holy Word: it is still the co-operation of God's

¹ Aug. Confess., lib. vi. s. 8.

^m Gen. iii. 19.

energy and man's work. The Word is from God direct, it is given under direct inspiration, and is therefore in its own nature eternal and infallible. This Word, divine in its own nature, is communicable to man; that is to say, the nature of man, of itself unable to comprehend it, has been so enlightened, sanctified, strengthened, and exalted, by its union with the Godhead, as to be capable of receiving it, in all ages of the Church alike, pure and infallible as God gave it.

But whether he will receive it or not is still at man's own option. The communication between God and man is impeded by obstacles arising from man's corruption, but which, by the energy of the Godhead, man has power to roll away; these are pride, prejudice, obstinacy on the one hand; sloth, negligence, wilful ignorance on the other.

And as, generally, it is man's labour that works out his own salvation, so also, in particular, it is man's labour that works out his comprehension of God's Word. Man works, but it is in the way which God has pointed out, and with the means which God has communicated to him. The way which He has pointed out is the Church; the means which He has communicated through the man Jesus are, "the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and the spirit of holy fear".ⁿ

Or, to put the same idea in modern terms, no man can expect to comprehend fully the revelation which God made, not to mankind at large, but to His Church, if he seek it elsewhere than where it was given, and if he bring not to the search these special gifts of the

ⁿ The Order of Confirmation.

Holy Ghost, apprehension, discrimination, teachableness, strength of mind to resist prejudice and preconception, learning, godliness, and, above all, reverence.

"I resolved, then," says St. Augustine, "to bend my mind to the Holy Scriptures, that I might see what they were. But behold, I see a thing neither understood by the proud nor laid open to children, lowly in access, in its recesses lofty, and veiled with mysteries; and I was not such as could enter into it, or stoop my neck to follow its steps; . . . for my swelling pride shrank from the lowliness of them, nor could my sharp wit pierce the interior thereof. Yet were they such as would *grow up* in a little one. But I disdained to be a little one; and, swoln with pride, I took myself to be a great one^o."

This is the real stumbling-block to every human creature when he applies his reason to the comprehension of God's Word. We have an open Bible; it is accessible to all; all are bidden to approach it; but it is, and ever must be, a sealed book to those who approach it otherwise than in a lowly spirit and in the way of God's Own appointment.

It formed part of the original design of this book to give a list of authors, arranged according to the five periods of the Church mentioned in page xvi. of the Preface, together with an account of their lives, and the relative value of their theological labours. For the present, however, the idea has been abandoned, chiefly on account of the dimensions which this volume has already attained. This has not been done without regret, for it is believed that such a comparative list would be of service to

the divinity student, whose labour is often lost for want of timely direction as to authors, and their value. No attempt, therefore, will be made upon this occasion minutely to describe the sources from whence materials have been collected for this volume. It will be enough to say that in a great number of cases references have been given, and the authors speak for themselves; but still there are many whose names do not occur (as far as we are able to remember) in the course of the Commentary, but whose works have been freely used. The Fathers, of course, form the foundation of the book, and, where practicable, it has always been endeavoured to give the interpretation in their words. This will account for some lengthy extracts from their writings, which might otherwise have been dispensed with. Many of these passages also will be found to have a *practical* bearing upon the matter in hand, which would be drawn out by their very words being quoted, better than by any deductions which could be made from them. It was thought that these extracts might assist those who would wish to use the Commentary for homiletical purposes. The Schoolmen also have been laid under contribution. Among Commentators who have been largely used may be mentioned Primasius (of Utica), Sedulius, Haymo (of Halberstadt,) Caietan (Cardinal), Aretius (Professor of Theology at Marpburg, sixteenth century), Gagnæus (a French divine, died 1549), Estius, Gorranus, Justinian, Piscator (of Herborn), Gregorius (of the Order of Preachers, sixteenth century), Bence, Cornelius à Lapide, Marloratus, Poli Synopsis, &c. The works of modern German and other theologians have also been consulted, and much valuable assistance has been gained from them.

The above remarks may help the reader to form

some idea of the pains that have been taken to collect materials for this Commentary. In judging of its merits or demerits it should be remembered, not in order to disarm fair criticism, but in extenuation of faults which longer time and labour might have removed, that this volume was begun, and has by God's mercy been completed, amid the cares of a parochial clergyman's life.

H. N.

ST. MARY CHURCH, DEVON,
Lent, 1860.

SKETCH OF THE PREDESTINARIAN THEORY.

THE ninth century, in other respects uneventful in the history of the Church, is remarkable for the solution (so far as solution is possible) of those very difficult doctrines relating to predestination which are treated of in St. Paul's Epistles to the Ephesians and Romans. We say, so far as is possible, for nothing can be more evident than that a complete and satisfactory explanation of these difficulties is altogether beyond the grasp of the human intellect. So long as we remain in this life we must be content with believing, and acting upon independently, all the propositions laid down in Holy Scripture, treating each one of them as a revelation complete in itself, and, as such, an article of faith, but leaving the reconciliation of their apparent incompatibilities to those times when we shall see no more as through a glass darkly, but shall know even as we are known.

The difficulties attending the particular subject of predestination may be thus briefly stated.

Man, through the Fall, had lost both the will and the power to do good.

Christ, by the act of taking fallen humanity on Himself, re-created it, giving back to man both the will and the power.

But in so doing Christ has been pleased to leave him the complete exercise of his free-will.

Therefore man, so strengthened by his union with God, has power to choose between good and evil, and, having that power, will be dealt with according as his work shall be.

As God is omniscient, it is evident that He can foresee who will and who will not avail himself of the means of grace placed within his power; or, in other words, He can foresee who will and who will not be damned.

But as God is omnipotent also, it is equally evident that He could, if He so pleased, influence and excite the wills of

those whom He now foresees will be damned to such an extent as to induce them then to avail themselves of the sufficient means of grace which He has placed within their power, and so work out their salvation.

If He does not, being able to do it, then it may be said that He wills their damnation.

If He does, then it may be said that He takes away their free-will.

The answer clearly is, that God, even because He is omnipotent, has power, if He so pleases, to set limits to Himself, and that by the act of creation He does please to limit Himself to abide by those unchangeable laws which He then was pleased to establish.

Still we must admit that this answer, when reduced to a practical form, leaves a wide uncertainty as to the extent of divine influence on the one side and of human free-will on the other. In this respect, therefore, the question must be treated as an open one, and has always been regarded as such by the Church, subject, however, to the limitations placed upon it on either hand by the Predestinarian and semi-Pelagian heresies.

On this question, therefore, we may be said to arrive at orthodoxy by the exhaustive process. The Church has defined clearly and distinctly what she means by Predestinarianism, and what she means by semi-Pelagianism. These, then, are forbidden boundaries; and between these lies the space in which her children are at full liberty to exercise their private judgment, and to act on it without danger of falling into heresy.

It is a very remarkable point that none of those difficulties, which perplexed the consciences of the mediæval Fathers, appear to have presented themselves to the mind of the Church before the beginning of the fifth century. They seem to have been first suggested by the arguments made use of in refutation of the doctrines of Pelagius, which about that time had acquired some hold on the Church.

It is true that this heresy never expanded into a schism, and that, in its original form, it had but little effect on the Church at large: so startling, so manifestly unscriptural,

were the doctrines of its founder (when he asserted broadly that sin was not the cause of death, and that though our being was of God, our being just was of ourselves, and that our peace and justification proceeded from our own merits,) that in their literal and unqualified sense it was utterly impossible for them to maintain a hold on the minds of men. Nor did they. The heresy was nipped at once by the decrees of Carthage and Milevum, it was rejected in Britain and in Gaul by councils, and in Rome it was reprobated by imperial edicts, till it received its final condemnation at the Council of Ephesus.

But connected with and resulting from this broad heresy, were doctrines of a more qualified nature, involving just enough of truth to make them dangerous. These, under the name of semi-Pelagianism, obtained a firm footing in the Gallican Church, and from this, as a centre, extended to all parts of Christendom. It was from the controversies occasioned by this that the Predestinarian heresy first arose, much in the same manner as Eutychianism may be said to have sprung from Nestorianism.

At that time, and for some centuries after, there existed a strange anomaly in the Gallican Church, which for many years continued to be the fruitful cause of dissensions. Cassian, who had been the deacon of St. Chrysostom, after the banishment and death of that prelate had gone to Rome, and from that city had migrated to Marseilles, in the neighbourhood of which he laid the foundations of that nest of monasteries which afterwards had so great an influence, not only on the Gallican Church, but also, through Augustine, on our own. As Cassian had been educated in St. Jerome's great monastery of Bethlehem, it is not surprising that his Gallican foundations should retain traces of their parentage, and in their peculiar doctrines and usages should bear a much closer resemblance to the Eastern than they did to the Western Church. To this we may trace much of the partizanship which disfigured the Gallican Church during the eighth and ninth centuries; but we owe to it likewise the controversies which so thoroughly sifted the subject of predestination, and which, by the moderation of Hincmar on

the one side and Remigius on the other, were brought to so satisfactory a termination.

Cassian's monasteries, however, in the fifth century were the cradle of semi-Pelagianism, as afterwards, from a natural re-action, they became the stronghold of the opposite heresy. Admitting that man had no power of himself to carry out the promptings of his own will, the semi-Pelagians maintained that he had inherently the power of willing what was good. Obedience, or acting up to our belief, might be thus admitted to be the gift of God; but man had in himself the power of believing or disbelieving. The necessity of divine grace they allowed, but practically they confused grace with those accidents, external and internal, which disposed the mind towards good. They acknowledged that our blessed Lord had died for all mankind, but inasmuch as it was evident that all mankind were not saved, they asserted that those only could be saved who believed on Him of their own accord, and by their faith merited the assistance or saving grace of God to lead them to obedience; so that the predestination, whether of the good to heaven or of the wicked to hell, was nothing more than the foreknowledge of God that particular persons would by their own conduct merit either the one or the other.

All this, though containing a large proportion of truth, and not altogether incapable of a satisfactory qualification, might very easily be so interpreted, and in actual fact was so interpreted, as to controvert the orthodox idea of a *preventing* as well as an assisting grace, which had been so strongly insisted on by Augustine and so uniformly held by the Church; neither is it very clear that grace itself, according to the semi-Pelagian acceptance of the word, could in any way be distinguished from the ordinary and unenlightened operation of conscience.

These sentiments, though to some extent endorsed by Cassian himself, do not appear to have met with universal acceptance even in the Church from which they sprung; and notice of them was sent to Augustine, who was then nearly at the end of his life, and at the very height of his reputation.

It was upon this occasion that St. Augustine's works on the "Predestination of the Saints" and the "Gift of Perseverance" were written. These are by far the most valuable of his works on this particular subject. In his earlier treatises against Pelagius he had been led away by heat of argument to express himself incautiously, and almost heretically, on the subject of predestination; so much so, indeed, as to have rendered it necessary for him to retract, or, at least, qualify much that he had asserted. In these treatises we have the matured decisions of his old age. In them he admits honestly the difficulty of the subject; he allows that it is impossible for us to say why the gift of perseverance is granted to one man and is not granted to another, but at the same time he defines and separates those doctrines which semi-Pelagianism had confused; distinguishing first between predestination and grace, of which he defines the first to be the preparation of which the second is the accomplishment, but more especially and carefully distinguishing between foreknowledge and predestination, extending the former term to all things whatever, but confining the latter to such things as God does directly and of Himself. That all nations should be blessed through the seed of Abraham, is predestination, for God not only knew it, but worked it; that all to whom salvation would be offered would not receive it, is indeed foreknowledge, for God foresaw what would happen, but is not predestination, for he took no part in producing it; that the righteous should go into life everlasting, is predestination, since God had prepared it for them; that the wicked should go into the fire prepared, is foreknowledge, but not predestination, since it was prepared by God not for them, but for the devil and his angels. In a word, God predestines to life, but does not predestine to death, though He foreknows it; in opposition to the Predestinarians, as they now began to be called, who maintained that God predestined both to the one and to the other.

This, under the term 'double' and 'single' predestination, became in after years the root and spring of the whole controversy.

The propositions which Cassian and his party asserted to

be the doctrines of the Predestinarians, though indignantly denied by Prosper, and certainly not to be found in the writings of Augustine, whom he professed to follow, seem nevertheless to have had some footing in the Church, even during the fifth century, of which we are speaking; and certainly in after years they formed the basis of the Predestinarian heresy. As we have before laid down the semi-Pelagian limit to the doctrine of predestination, so these may be considered as their boundary on the predestinarian side.

1. According to this theory, predestination is a fatality compelling men to sin.

2. Baptism does not in all cases wash away original sin, but only in the predestinated.

3. A holy and religious life is of no service towards salvation, though it may be considered a mark of election.

4. There is no such thing as a man working out his own salvation, inasmuch as free-will has no share in a work in which predestination does every thing.

5. The predestinated alone are objects of God's mercy, and consequently it cannot be said that Christ died for all mankind.

6. As a punishment for sin, God forces men into further sin.

St. Augustine's definitions could hardly be expected to satisfy the semi-Pelagians, though they seem to have been sufficient to restrain them within the bounds of orthodoxy. For many years afterwards there remained two distinct parties in the Church of Gaul, styling each other Predestinarians and semi-Pelagians, each accusing the other of heresy, but each sufficiently a check upon its adversary to prevent him from actually running into it. On the one side were Prosper and Hilary the layman, on the other the far greater names of Cassian, Hilary of Arles, and Vincent of Lerins.

Nearly half a century elapsed before the controversy was openly renewed, during which time the Augustinians, as they were sometimes called, who were from the first in the minority, departed more and more from the doctrine of Augustine, and approached nearer and nearer to that of the propositions which they had originally disclaimed.

The immediate cause of the renewal of open dispute was a work written by a presbyter of the name of Lucidus, nominally in defence of Augustine, really for the purpose of putting forward views of his own. His principal points seem to have been,—1. that the prescience of God is the cause of death to the wicked, and 2. that those who perish fall because they have not received from God grace sufficient for salvation.

These views were first condemned by Faustus, Abbot of Lerins, and were afterwards brought before the Council of Arles, held in the year 475, and there pronounced to be heretical. Lucidus himself retracted, but there is little doubt but that his followers maintained their heresy, and that it prevailed to a considerable extent, at least so far as France was concerned, during the remainder of the fifth and the beginning of the sixth centuries, for we find that in the second Council of Orange, held in the year 529, an anathema was pronounced against all those who maintain that any persons *are predestinated to death*.

It is somewhat remarkable that this council was presided over by Cæsarius, Bishop of Arles, who had been denounced by the opposite party as an Augustinian. His sentence, therefore, so recorded, may be considered as a witness that in the opinion of even that party predestination to death was not a doctrine to be derived from the works of that great father, upon whose dicta both parties seem to have taken their stand.

We are not to imagine that questions on the subject of predestination, though originating in Gaul, were by any means confined to that Church. Between the dates of the Councils of Arles and of Orange the same questions had been raised in Africa, where Fulgentius, Bishop of Ruspina, had made use of the very expression subsequently condemned at the Council of Orange, and in his comments on Augustine had spoken of “predestination to eternal death.” This he appears to have done inadvertently, for he distinguishes very accurately between the two kinds of predestination that he mentions, asserting strongly that men are not predestinated to *sin*, which was the point insisted on by the Predes-

tinarian heretics, but to the punishment which is the due reward of a sinful life. Nevertheless, though the real sentiments of Fulgentius appear to have been orthodox, his expressions are sufficiently obscure and doubtful to render him a favourite authority with Predestinarian writers.

So great indeed are the difficulties connected with this subject, that it need not be a matter of surprise that in those times, before the complete discussion of it had taken place, the most orthodox of doctors should have written incautiously. Gregory himself is not free from some imputation, not indeed of heterodoxy, for his general writings fully disprove it, but of carelessness; for when he says that in God's treatment of the wicked in this life *a greater sin is sometimes the fit punishment for a lesser*, he lays himself fully open to the conclusion that under certain circumstances God predestines men to sin.

Up to this date, however, we may consider the theory of predestination, as determined by the Councils of Arles and Orange, and generally accepted by the Church, to be comprised within the following propositions:—

1. That God foreknows all things.
2. That God can condemn none but the guilty.
3. That God has willed all to be saved, and consequently that Christ died for all mankind.
4. That God has predetermined to save, through Christ, all who believe.
5. That none can either believe, or will, or do, without God's free and unmerited grace.

It may be observed that these articles are not altogether conclusive of the subject, nor absolutely reconcilable among themselves. Still, as abstract canons of belief, each independently capable of Scriptural proof, they seem to have settled the question for nearly two hundred years, during which time the opposing heresies of semi-Pelagianism and Predestinarianism appear to have sunk to rest.

But though the controversy itself was at rest, this was by no means the case with the jealousy which existed between the Northern and Southern portions of the Gallican Church, so that when the question broke out again in the ninth cen-

tury, we find the same opponents in the field, only now arranged on different sides.

The revival of learning generally, and of theology in particular, which had taken place in the Empire in the days of Charlemagne, produced, as an almost inevitable consequence, the revival of religious controversy.

The immediate cause was the preaching of one Goteschalcus, a monk of Orbais, who, having devoted himself to the study of St. Augustine's works, again took up the questions which had been set at rest by the Councils of Arles and Orange, and revived the Predestinarian heresy in its most objectionable form.

What that form was we learn from his letter to Rabanus, Archbishop of Mayence, by whom he had been accused of promulgating heretical opinions. He there states that the goodness of Almighty God has predestined to life and has willed to be saved indefectibly those sinners only whom God the Son came to redeem by the shedding of His blood, but that there were and are other sinners for whom He neither took a human body, nor offered up prayer, nor shed His blood, because in His omniscience He foreknew they would be irreclaimably wicked. These, he asserts, God has from the beginning predestinated to sin and to eternal punishment; so that in no sense it can be said that He wills such to be saved. And as a necessary corollary to this, he maintained that all those who are thus predestined to sin and death, though they be outwardly baptized, yet are not washed in baptism with the Blood of Christ.

On the receipt of this letter, Rabanus, at the command of King Louis, summoned a synod, which condemned these and other propositions of Goteschalcus, who was warned to retract them. On his refusal, he was transferred to his own metropolitan, Hincmar, Archbishop of Rheims, the most learned man of his time, who for many years had been counsellor to the King, and, in fact, leader of the Church in France.

The propositions of Goteschalcus were again brought forward before a provincial council, assembled for the purpose, at Quiercy, under Hincmar's presidency. By this council

they were pronounced heretical, and their author again refusing to retract them, was somewhat harshly condemned to scourges and imprisonment.

There can be no doubt that, even politically and on its lowest grounds, this was a false step. Measures like these re-act invariably upon those who resort to them. If anything could have brought into favour the monstrous and heretical tenets which Goteschalcus had set forth, and had to the last refused to qualify or explain, much less to retract, it must be ascribed to the confusion which invariably starts up in the minds of men between sympathy for the sufferings of the individual persecuted, and sympathy for the doctrines for which he suffers persecution.

No sooner was the judgment of Quiercy made known, than a host of controversialists started up from all sides to question its canons; and these not obscure individuals, like the monk of Orbais, whose sufferings form his principal claim to historical celebrity, but men of learning and piety, whose names have been handed down to posterity on far higher ground than their somewhat factious opposition to the canons of a provincial council.

Among the first of these was the learned Ratramn, celebrated for his controversy with Paschasius Radbert on the subject of transubstantiation. He wrote a treatise of some length in defence of Goteschalcus, in which he endeavoured, though with no great success, to trace back to Augustine the theory of double predestination. He was followed by John Scot, generally known as Erigena, who was at that time master of the palace school, and represented what would now be called the Broad Church, or philosophical school of divinity. A far greater man was Florus, whose treatise eventually proved the means of setting the question at rest, inasmuch as it formed the basis of the canons set forth by the Council of Valence, and accepted by the great Council of Tullum. To these may be added the great names of Prudentius and Lupus, the latter of whom, though now in some sense the apologist of Goteschalcus, had been the first to warn him of the dangerous tendency of his teaching.

These desultory attacks upon Ilincmar and his school

were soon combined into a formal Church party or school of theology under the leadership of Remigius, who had somewhat unexpectedly succeeded to the see of Lyons, which for the last three hundred years had been the jealous rival and perpetual opponent of that of Rheims.

Still not one of the numerous controversialists adventured themselves into the heresies of the earlier Predestinarians. They adopted, indeed, the language of Goteschalcus, but were all alike so careful to qualify and explain it, that it is by no means easy to distinguish between their statements when divested of their peculiar phraseology, and those of Hincmar himself and the Council of Quiercy. They maintained indeed, with Goteschalcus, that God did really and truly predestine certain men to eternal death, but they followed this startling proposition by the qualification that by predestination to death they implied simply a determination on the part of God to punish the wicked,—which even Hincmar would have hardly denied. That God willed the destruction of some, while He determined the salvation of others, might sound heretical, but the heresy lost its point when it was explained that by the “will of God” they meant that *working and efficacious will* which certainly no man could expect God would exert for the benefit of those who rejected Him; and when they asserted that “Christ did not die for all mankind,” the most orthodox could hardly object to the doctrine since they who held it affirmed that what they meant by it was that, if *the death of Christ meant the benefits of eternal life*, the unrepentant could not expect to profit by it.

The conclusion which we must draw from this is, that on the actual doctrine of predestination there had ceased to be any dispute whatever, and that, after two hundred years of probation, the decisions of Arles, of Orange, and of Carthage had been in substance accepted by the whole Church. The question had been reduced to one of words only. It was not whether the doctrines of the older Predestinarians, which Goteschalcus had revived, were heretical, that was universally admitted, but whether certain expressions adopted by a peculiar school of theology did or did not logically involve those who used them in a heresy which all alike professed to

abjure. This is evident from the cessation of all opposition between the schools of Hinemar and Remigius after the Council of Tullum, and from the fact that, while the acts of that Council were in a manner accepted, the cause of Goteschalcus was abandoned, he alone having utterly refused to qualify his statements by those explanations which had been resorted to by those who had nominally adopted his cause.

The views of the two schools may be summed up by the decisions of the Councils or Synods of Quiercy and Valence respectively.

The school of Hinemar maintained, as set forth in the canons of Quiercy,—

1. That there is but one predestination, whether of grace or punishment, and that though it may be said that God predestinates punishment to the impenitent, He does not predestinate death to any *individual*.

2. That free-will, which had been lost at the Fall, has been restored through the Incarnation, by preventing and assisting grace.

3. That God wills all men to be saved, though, from their own resistance to God's grace given, some fall short of salvation.

4. As a consequence of this, that the blood of Christ is shed for all alike, whether they do or do not choose to avail themselves of it.

In opposition to this, the canons of the Council of Valence, which may be considered as representing the tenets of the school of Remigius, affirm—

1. That Christ did not die for those who remain in their unbelief, and who *therefore* are punished eternally, but that He died for those, and those only, who believe in Him.

2. That the canons of the Councils of Carthage and Orange may not be added to or altered.

This last, no doubt, was intended to impugn the assertion of Hinemar's school, that "free-will was restored *absolutely* by the Incarnation," a doctrine which was a considerable advance in the direction of Pelagianism from the position assumed by the former councils, "that none can believe,

will, or do, except by the operation of God's free and unmerited grace;" but at the same time it implied the recognition of all those canons which in earlier times had restrained the Predestinarians within the bounds of reason and orthodoxy.

There can be no doubt, from internal evidence, that the proceedings of the Council or Synod of Valence had been founded on the Epistle which Florus had written, nominally in defence of Goteschalcus, but really for the purpose of stating the views of the moderate party. And as this Epistle is strictly orthodox, Florus having distinctly stated that by the death of Christ he intended to signify the benefits procured by His death, it is evident not only that the grounds of the original controversy had already been considerably narrowed, but that the great question of predestination was rapidly drawing on to a settlement.

As this Epistle may fairly be considered the basis upon which both parties practically laid aside their differences, we shall afford the best idea of the question as it existed in the ninth century by giving it entire^a.

At the command of King Charles the whole subject was brought before a General Council of the Gallican Church, held at Tullum, under the presidency of Remigius, Hincmar being present. At this Council the acts of the preceding synods were recited, and the whole was submitted by the

^a Hincmar in his treatise strongly condemns this Epistle of Florus, which at first sight seems inconsistent; since, though Florus was a follower of Remigius, the sentiments which this copy contains are almost identical with his own as expressed in the very treatise which seems to condemn it; but it is evident that what Hincmar possessed then was the garbled and interpolated copy which was first sent him, not without the connivance of Ebo, to whose care Florus had committed it. It is impossible to fix the precise time when he received the true copy, "*sicut est de Eboni scrinio sumptus*," but we may easily imagine that it was not till *after* the Council of Tullum. The title under which it is here pub-

lished, though it does not absolutely implicate Ebo in the fraud, alludes plainly to some other copy from which this letter differed. This may account for the sudden cessation of disputes following the Council of Tullum, which had promised no such happy results. Hincmar might readily lay aside his opposition to the party of Remigius when he received the true production of Florus, and discovered that the articles of the Council had been based upon a letter which, in its original form, and as it left its author's hands, might almost be said to express his own opinions. This, of course, is little else than conjecture, but the fact that a false copy of the Epistle had been sent to Hincmar is historical.

king to the judgment of Hincmar, who was desired to confer with Remigius and to return an answer.

This answer is contained in his celebrated treatise on predestination, which is still extant, and which forms by far the best authority we possess upon the subject. It contains, indeed, but little original matter, and is anything rather than an argument or thesis on the subject of predestination; it is, in fact, a string of quotations involving necessarily much repetition; but this is in reality its principal excellence, that it does not express the opinions of the author only, or of his school, or of his age, but that it is a complete catena of everything that had been written on the subject arranged and commented upon by the most learned divine of his age.

It is not surprising that from that time forward we hear no more of predestination; the subject had been practically set at rest, and remained so for the next five hundred years, till the almost forgotten heresies of Goteschalcus were again revived and presented to the world by the far more acute and subtle theologian, Calvin.

*SERMO FLORI DE PRÆDESTINATIONE, SICUT
EST DE EBONIS SCRINIO SUMPTUS.*

ALMIGHTY God, since He is most truly the true and only God, has by His own eternal and unchangeable knowledge foreknown all things before they were done, as the Scripture testifies, saying, "Eternal God, who understandest secret things, who knowest all things before they are done." He foreknew, therefore, without doubt, both the good deeds that the good would do, and the evil which the wicked would do: in the good He wrought by His grace that they should be good, but in the case of the wicked He did not cause that they should be wicked (which be far from Him!) but merely foreknew that they would be such through their own fault. For the foreknowledge of God has not imposed upon them such a necessity that they could not be otherwise than wicked; but only what they would be of their own free-will; this He, as God, foresaw by virtue of His Omnipotent Majesty. Whence the Scripture, pointing out to us His spotless justice, says of Him, "He hath commanded no one to act wickedly, neither hath He given to any man licence to sin." So that inasmuch as unrighteous men act wickedly, and turn the space of this life, which God has given them to use for good purposes, to evil pursuits, the fault is not God's, but their own, and so they are rightly damned by His justice. Moreover, the same Almighty God foreknew that the damnation of those would be eternal, whom He foresaw would persist in their own wickedness; but that this would be in consequence of their own deserts, and not (which be far from Him) from His own injustice, Who has ordained nothing contrary to justice, and who will reward every man according to his works; that is to say, He will give to those who do good works, eternal blessings, and to those who do evil, eternal misery. Therefore in regard of

the good, He altogether foreknew both that they would be good by His grace, and by the exercise of the same grace would receive eternal rewards; that is, that both in the present life they would live rightly, and in the future would be rewarded blessedly,—but both from the gift of the mercy of God. Whence the Apostle calls them vessels of His mercy, saying, “That He might shew the riches of His grace on the vessels of mercy which He hath prepared for glory.” On the contrary, however, He both foreknew that the wicked would be wicked through their own depravity (*malitia*), and would be punished with eternal vengeance by His justice. Just as He foreknew concerning the traitor Judas, that “it was he who should betray Him,” as the Gospel says, “when he was one of the twelve,” for He foreknew his eternal damnation when He said, “Woe unto that man by whom the Son of Man shall be betrayed. It were good for him if that man had not been born.” And so in the case of the wicked Jews, He undoubtedly foreknew what their impiety would be, of which He spoke beforehand in the Psalm,—“They gave Me gall to eat, and in My thirst they gave Me vinegar to drink.” He foreknew also their subsequent damnation, concerning which He added in the same Psalm,—“Let them be wiped out of the book of the living, and not be written among the righteous.” But in their case, as in the case of all the ungodly, wickedness arises from their own depravity, and then condemnation follows from the Divine justice. In this manner we must think of the predestination of God, because in the case of the good He has predestinated both their goodness which should spring from the gift of His grace, and their eternal reward for the same goodness; that by His gift they should be made good, and by His gift should be rewarded. Whence the Apostle says, “Who hath predestinated us to the adoption of children by Jesus Christ to Himself;” and in another place, “Whom He foreknew He also predestinated to be conformed to the image of His Son.” He has therefore predestinated His elect, both that now they should be received into the adoption of sons of God by the grace of baptism, and hereafter be made conformable to the image of the Son of God. He has pre-

destinated altogether that both here they should be good, not of themselves, but through Him; and that there they should be blessed, not by themselves, but by Him. In either case, therefore, He foreknew and predestinated His future blessings in them and concerning them; but in the wicked and impious, Almighty God did not predestinate wickedness and impiety, that is, that they should be wicked and impious, and that they could not be otherwise: but those whom He foreknew and foresaw would be wicked and impious through their own fault, He predestinated to eternal damnation by just judgment; not because they *could* not be otherwise, but because they *would* not. They themselves are therefore the cause of their own damnation, but God is the just Judge and Orderer of the damnation itself; for He has not predestinated what is unjust, but that which is just. He has predestinated therefore crowns for the righteous, and punishment for the ungodly, since each is just.

And the Apostle, commending this justice to us, says, "Is God unjust who taketh vengeance? God forbid."

* * * * *

Almighty God is not then the cause of death or perdition to any man, but the wicked procure for themselves death and perdition by their own deeds and words, while by acting wickedly, and more wickedly persuading others, they bring damnation both on themselves and others; while, loving the way of iniquity and perdition, they turn aside from the right path, and hasten as it were with their hands joined, with a like consent in wickedness, to everlasting damnation; and being confederate with death, and enemies of eternal life, themselves, according to their hardness and impenitent heart, treasure up for themselves wrath against the day of wrath. In which day of the just judgment of God, because every one receives according to his works, no one is condemned by a foregone judgment (*præjudicio*) of God, but by the desert of his own iniquity. For He has not predestinated that any one should be wicked, but He has predestinated with regard to every wicked man that he should not go unpunished; because also every just law has not a fault (*crimen*), lest it should be unjust, and yet it punishes the

guilty (*criminosum*), that it may be truly just. He, therefore, who says that they who perish are predestinated to perdition, and that therefore it cannot be otherwise, must likewise affirm this in the case of the righteous also, as if they are therefore saved, because, being predestinated to salvation, they could not be otherwise than saved. He, therefore, who talks so confusedly and foolishly, takes from the one the merit of damnation, and from the other the merit of salvation. And so what else is his meaning, but that, according to him, since the necessity of perdition is imposed on those who perish, so on those who are saved is imposed the necessity of salvation? And so neither can the one be damned with justice, because they could not be righteous; nor the other rewarded with justice, because they were not able to be anything but righteous. So that in either case both perdition and salvation does not result from the judgment of their own actions, but from the fore-judgment (*præjudicio*) of the Divine pre-ordination. And then, where will be that "who will render to every one according to his works?" and again, "Is God unjust who taketh vengeance? God forbid?" For the cause of the perdition of those who perish is openly referred to God, if He has so predestinated them to destruction that they are not able to alter their condition. But to think or speak this is horrible blasphemy. But the faith of the Catholic Church, of which we ought to be the sons and followers, thus commends itself to us to be most firmly held, as we have briefly pointed out above according to the authority of Holy Scripture, viz., that Almighty God foreknew in the case of the wicked their wickedness, because it is of themselves, but did not predestinate it, since it is not of Him; but their punishment He both foreknew, because He is God, and predestinated, because He is just, so that in themselves lies the deserving of their own damnation, and in Him the power and judgment of justly condemning. For God does not predestinate anything but what He designs to do; but He foreknows many things which He does not design to do, as all the wickednesses which wicked men do, and not He. Also, that the wicked themselves do not therefore perish because they *could not* be good, but because they *would not* be good,

and through their own fault arrived at the condition of vessels of wrath fitted for destruction, and continued in the mass of damnation, either by original or actual deserving of it. In the case of the good, however, Almighty God, as it has been sufficiently shewn above, both foreknew and predestinated that in the present life they should by His grace be good, and in the future also happy. For of each kind of their good, that is, both of their present and future, He Himself is the Author and Giver, and therefore without doubt, of each the Foreknower and Predestinator; since they themselves by themselves not only *could* be otherwise, but also *were* otherwise, before that they were made righteous, from being unrighteous, by Him who justifies the ungodly. So that, whether in those who are saved or in those who perish, their own free-will is rewarded and their own free-will is condemned. But in the one, since by the grace of God our Saviour the will is healed, so that from wicked and depraved it becomes good and right, there can be no doubt that it is most worthily rewarded. But in the others, since the will does not submit to receive healing by the Saviour, most justly by the same Judge will it feel eternal damnation.

And this in few words is the whole, which, according to the truth of the Catholic Faith, must be held concerning free-will. That is to say, that God has constituted every man capable of free-will; but because by one man sin entered into the world, and death by sin, and so death passed upon all men, since all have sinned, so the free-will, belonging to the whole human race, being vitiated and corrupted by the fault of his sin, is so blinded and weakened that it suffices man for evil doing, that is, for the ruin of iniquity, and can be free to this alone; but to well-doing, that is, for the exercise of virtue and shewing forth the fruit of good works, in no way can it rise or be strong, unless by the faith of the one Mediator between God and man, the Man Christ Jesus, and the gift of the Holy Spirit, it be restored, illuminated, and healed, as the Saviour Himself promises in the Gospel, saying, "If the Son shall set you free, then shall ye be free indeed." And the Apostle says, "Where the Spirit of the Lord is, there is liberty." And that the human will is freed, illuminated,

and healed by this grace of Christ, and the Spirit of Christ, let that joyful exclamation of the Psalmist testify, "The Lord is my light and my salvation, whom then shall I fear?" Let him, therefore, who desires to receive this grace of liberty, so that he may become truly free to live piously and righteously, not presume on his own strength, but commit himself faithfully to Him to be healed and strengthened, concerning Whom the same Psalmist says, "Order my steps in Thy word, and so shall no wickedness have dominion over me."

COMMENTARY ON

ST. PAUL'S EPISTLE TO THE EPHESIANS.

THIS Epistle presents many and great difficulties, as most of those who have written upon it have confessed, on account of the sublimity of the doctrines with which it deals. The language, particularly in the earlier chapters, is much involved, and requires the closest attention to unravel its meaning. The following excellent remarks from Alford's *Prolegomena* may help to shew some of the difficulties that a commentator has to contend against in approaching this Epistle. He says, following Sedulius^a, that it is "by far the most difficult of all the writings of St. Paul. Elsewhere, as in the Epistle to the Romans, Galatians, and Colossians, the difficulties lie for the most part at or near the surface; a certain degree of study will master, not indeed the mysteries of redemption which are treated of, but the contextual coherence, and the course of the argument: or if not so, will at least serve to point out to every reader where the hard texts lie, and to bring out into relief each point with which he has to deal: whereas here the difficulties lie altogether beneath the surface; are not discernible by the cursory reader, who finds all very straightforward and simple. . . . All on the surface is smooth, and flows on unquestioned by the untheological reader; but when we begin to enquire why thought succeeds to thought, and one cumbersome parenthesis to another, depths under depths disclose themselves, wonderful systems of parallel allusion, frequent and complicated underplots. Every word, the more we search, approves itself, as set in its exact logical place; we see every phrase contributing, by its own similar organization and

^a "Inter omnes Pauli Epistolis vel maxime et verbis et sensu involuta est."—*Sedulius, Introduction.*

articulation, to the carrying out of the organic whole. But this result is not won without much labour of thought, without repeated and minute laying together of portions and expressions, without bestowing on single words and phrases, and their succession and arrangement, as much study as would suffice for whole sections of the more exoteric Epistles."

The following argument is taken from St. Chrysostom:—

"Ephesus is the metropolis of Asia. It was dedicated to Diana, whom they worshipped there in an especial manner as their great goddess. Indeed so great was the superstition of her worshippers, that when her temple was burnt they would not so much as divulge the name of the man who burnt it.

"The blessed John the Evangelist spent the chief part of his time there: he was there when he was banished, and there he died. It was there, too, that Paul left Timothy, as he says in writing to him, 'As I besought thee to abide still at Ephesus^b.'

"Most of the philosophers also, those more particularly who flourished in Asia, were there; and even Pythagoras himself is said to have come from thence; perhaps because Samos, whence he really came, is an island of Ionia. It was the resort also of the disciples of Parmenides, and Zeno, and Democritus, and you may see a number of philosophers there even to the present day.

"These facts I mention, not merely as such, but with a view of shewing that Paul would needs take great pains and trouble in writing to these Ephesians. He is said indeed to have entrusted them, as persons already well instructed, with his profoundest conceptions; and the Epistle itself is full of sublime conceptions and doctrines.

"He wrote the Epistle from Rome, and, as he himself informs us, in bonds: 'Pray for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel, for which I am an ambassador in bonds^c.' It abounds with sentiments of

^b 1 Tim. i. 3.

^c Ephes. vi. 19, 20.

overwhelming loftiness and grandeur. Thoughts which he scarcely so much as utters anywhere else, he here plainly declares; as when he says, 'To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God^d.' And again, 'He hath raised us up together, and made us sit together in heavenly places^e.' And again, 'Which in other places was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs, and partakers of His inheritance in Christ^f.' "

It is satisfactory to know that the authorship of this Epistle was never called in question until very recent times, it having been universally ascribed to St. Paul. Some moderns, however, as De Wette and Bauer, have maintained that St. Paul was not the author. The former sees in it nothing but an expansion of the Epistle to the Colossians, written probably by some disciple of the apostles; while the latter imagines that he can trace in it the ideas and phraseology of Gnostic and Montanistic times. It is needless to say that such theories, however ingeniously framed, are worthless as opposed to the consentient voice of the Church.

But though there can be no doubt as to the *authorship* of the Epistle, much question has been raised as to *whom* it was addressed. In consequence of the words ἐν Ἐφέσῳ^g being a disputed reading, many have thought that it was *not* addressed to the *Ephesians*. Those, however, who maintain this opinion, have not been able to agree as to whom it was addressed. Some, including Grotius, Hammond, Mill, Venema, Wetstein, Paley, &c., follow the idea started by the heretic Marcion, and think that the Epistle was written to the Church at *Laodicea*, and that we have here the Epistle addressed to that Church which is mentioned Col. iv. 16, and which is generally supposed to have been lost. Archbishop Usher and others maintain that this was a *circular Epistle*, addressed to no Church in particular, but belonging

^d Ephes. iii. 10.^e Ib. ii. 6.^f Ib. iii. 5, 6.^g Ib. i. 1.

equally to all in the district to which it was sent. This opinion has been stoutly defended by Michaelis.

It may be well briefly to mention the reasons which have led so many writers of eminence to deny that the Epistle was addressed to the Ephesians:—

1. On account of the passage in Tertullian *adv. Marcionem*, lib. v. c. 17, where he writes, “*Ecclesiæ quidem veritate (i. e. testimonio Ecclesiæ fide digno) epistolam istam ad Ephesios habemus emissam, non ad Laodiceos; sed Marcion ei titulum (inscriptionem) aliquando interpolare gestiit, quasi et in isto diligentissimus explorator.*” And again, chap. xi.: “*Prætereo hic de aliâ epistolâ quam nos ad Ephesios perscriptam habemus, hæretici autem (Marcionitæ) ad Laodiceos.*” But since the *reason* is not stated why Marcion affirmed that this Epistle was written to the Laodiceans, it is plain that his mere assertion is valueless, as opposed to common consent.

2. Because in some old codices the words *ἐν Ἐφέσῳ*^h are omitted. Reference is made to St. Basil *adv. Eunom.*, lib. ii. c. 19, where he quotes Ephesians i. 1 thus, *τοῖς ἀγίοις οὖσι, καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ*, and adds, “*οἱ ὄντες* are men united with *τῷ ὄντι*, with Him who is, i. e. with God. He calls these *τοὺς ὄντας, κατ’ ἐξοχὴν*, as God is *κατ’ ἐξοχὴν* called *ὁ ὢν*. So also those who were before us handed it down, and we have found it in ancient codices.” It is evident, however, that this is nothing more than play of the fancy. And it may be added that St. Basil, in what has gone before, has spoken of the Epistle as having been written to the *Ephesians*; he merely omitted the words *ἐν Ἐφέσῳ* in ver. 1. Let it be granted also that in some ancient codices these words are omitted, yet nothing follows from this but that those codices which omit the words may possibly be traced to Marcionite sources.

3. On account of some internal evidence which is thought to prove that the Epistle could not have been written to the Ephesians. These arguments are summed up by Conybeare and Howsonⁱ, and may be given as follows:—

^h Ephes. i. 1.

ⁱ Life and Epistles of St. Paul, vol. ii. p. 405.

1. It would be inexplicable that St. Paul, when he wrote to the Ephesians, amongst whom he had spent so long a time, and to whom he was bound by ties of such close affection^j, should not have a single message of personal greeting to send. Yet none such are found in this Epistle.

2. He could not have described the Ephesians as a Church whose conversion he knew only by report^k.

3. He could not speak to them as only knowing himself (the founder of their Church) to be an apostle by hearsay^l, so as to need credentials to accredit him with them^m.

4. He could not describe the Ephesians as exclusively Gentilesⁿ, and so recently converted^o.

It would occupy too much space to reply to these objections. They are met and triumphantly refuted by Alford in his *Prolegomena* to the Epistle. It will be enough to say, in concluding this branch of the subject, that St. Ignatius^p, Clemens Alex.^q, and Origen^r affirm that this Epistle was addressed to the *Ephesians*, and that it will be safest and wisest to adhere to this view.

St. Paul was a prisoner when he wrote this Epistle^s, and it is generally believed that it was written during his imprisonment at Rome. Dr. Lardner fixes the date of it A.D. 61. It may, however, have been written any time between 61 and 63. Its object is so fully treated of in the observations which follow, that it will only be necessary to say here that it did not arise out of any circumstances peculiar to the Ephesian Church, but must be regarded as *general* in its character.

CHAP. I.

VER. 1. Paul, an Apostle of Jesus Christ

St. Paul uses this high title to shew, 1, that he is not acting under a mere earthly authority; and, 2, that he is not in league with the powers of darkness, as the false apostles were.

^j Acts xx. 17.

^k Ephes. i. 15.

^l Ib. iii. 2.

^m Ib. iii. 4.

ⁿ Ib. ii. 11; iv. 17.

^o Ib. i. 13; ii. 13; v. 8.

^p Epistle to the Ephesians.

^q Pæd. i. 5, and Strom. iv. p. 364, edit. Sylb.

^r Cont. Cels., p. 122, edit. Spenc.

^s Ephes. iii. 1; iv. 1; vi. 20.

This assertion of the true nature of his commission would be specially needed in dealing with people who, like the Ephesians, were conversant with magical arts[†].

by the will of God,

Understand the Father: (cf. 1 Cor. i. 1; 2 Cor. i. 1; Col. i. 1; see also Gal. i. 1;) i.e. called to the apostleship by the will and command of God, not by my own merits. The use of this expression does not imply any inferiority of the Son to the Father, as the Arians maintained; for, as St. Chrysostom says on verse 10, "The Father willed, the Son wrought. But neither does it follow, that because the Father willed, the Son is excluded from the working, nor because the Son wrought, that the Father is deprived of the willing. But to the Father and the Son all things are common. 'For all Mine are Thine,' saith He, 'and Thine are Mine.'"

The use of this expression is calculated to teach us how highly the doctrine of St. Paul should be prized; and we may also learn by inference the dignity of those who are rightly called to the ministerial office.

to the saints which are at Ephesus,

For the meaning of the word 'saint,' see observations on Phil. i. 1. Œcumenius says,—“Consider how great was the virtue of that time, that he addresses even men of the world as saints and faithful.” And St. Chrysostom, lamenting the degeneracy of his flock, exclaims, “How great must the abundance of virtuous men then have been, (i.e. at Ephesus,) when even secular men could be called 'saints' and 'faithful.'”

and to the faithful in Christ Jesus.

Πιστοὶ, in other places, are simply *οἱ πιστεύοντες*, but in this place they seem to be those who abide in the faith^u. The use of this word is remarkable, following so closely upon *ἅγιοι*, and involves the notion of perseverance. Cf. Rev. xvii. 14: *καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί*. It is as if he were not content with merely calling them 'saints,'

[†] Acts xix. 19.

^u Rosenmüller.

since "the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband^x," and in a certain sense the vessels used in the service of the temple, and the victims slain in sacrifice, were holy; therefore he adds the title 'faithful,' because, as St. Jerome says, "Faith proceeds from the will of one's own mind, but sanctification is sometimes received from the bounty of the sanctifier, apart from our own will^y."

The addition of the words, "in Christ Jesus," is to be observed. "Many are faithful, but not 'in Christ;'" for example, if one punctually restore a pledge. Therefore he set down, 'in Christ,' by way of distinction^z." St. Jerome has nearly the same.

St. Cyril^a, speaking of the dignity of those who are about to be transferred from the order of Catechumens to that of the faithful, dwells with great force on the solemn character of this word. "For as God," he says, "is called Faithful, thou likewise receivest this title, receiving in it a great dignity. For as God is called Good, Just, Almighty, the Artificer of the universe, so also is He called Faithful; think, then, to how great a dignity thou art rising, being on the eve of sharing a title of God." And again^b: "Think not it is a trifle thou receivest; thou, a wretched man, receivest the Name of God: for hear the words of Paul, 'God is Faithful;' and another Scripture, 'God is Faithful and Just.'"

2. The Apostle's salutation. Cf. Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3. *Χάρις* and *εὐφροσύνη* are connected together

^x 1 Cor. vii. 14.

^y Alford, quoting from Stier, says that in the use of these two expressions, 'saints' and 'faithful,' may be noticed already a trace of the two great divisions of the Epistle,—God's grace towards us and our faith towards Him. The remark is a good one.

This, in all probability, is the distinction which the Apostle meant to convey by the words *ἅγιοι* and *πίστοι*. There is, however, another interpretation which has been put upon these words, which must not be passed

over, especially as it seems to have received some countenance from Bingham. "*Ἄγιοι*, as opposed to *πίστοι*, is sometimes used to signify 'the consecrated,' or the 'clergy,' as distinguished from those of the laity who were also communicants, which last were called generally *πίστοι*. The reading, under this supposition, would be, "Paul, &c., to the clergy and laity at Ephesus."

^z Sedulius.

^a Lecture v. 1.

^b Introd. Lect. 4.

as cause and effect, for χάρις is the cause of peace. These words may be referred alike to the Father and the Son, or they may have reference to each individually; so that, as St. Jerome says, "*Grace* may relate to God the Father, while *peace* is assigned to the Son^c."

"He justly commenced with *grace*; for by grace both God is the Father of men, and by grace the Son also gave Himself a Ransom for us^d." Hemmingius well says that "this prayer of the Apostle embraces the sum of the benefits of the Gospel." St. Jerome makes use of this verse to shew the unity of the Father and the Son. Although there is here no special mention of the Holy Ghost, yet His agency must be understood as being implied^e; for when the Apostle said, "Grace be to you," he included the Person of the Holy Spirit, inasmuch as we receive grace, that is, the remission of sins, through the gift of the Holy Ghost.

3. Blessed be the God, &c.

Εὐλογητὸς ὁ Θεός, *scil.* ἔστω,—"*laudandus est Deus*,"—let the highest praises be given to Him by me, by you, and by all; for, as far as man is concerned, to *bless* God is to praise Him; for we must remember that the word εὐλογητός, 'well spoken of,' is not adequately rendered by our word 'bless,' which generally implies to wish happiness to another^f.

Εὐλογητός is a Hebrew form of expression, cf. Luke i. 68; Rom. i. 25, ix. 5; and even when standing by itself, without the addition of ὁ Θεός, is in the New Testament a title of God. Thus Mark xiv. 61: Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ εὐλογητοῦ. It is to be observed that St. Paul begins his Epistle with the praise of God^g, as is the case with nearly all his other Epistles, that to St. Titus forming an exception; a lesson to us to preface all our undertakings with thanksgiving, and "to offer God the firstlings of our good deeds and words^h,"

^c "χάρις recte Deo Patri tribuitur, tanquam Fonti bonorum, contra pax Christo, quia Pacificator noster est."—*Aretius*.

^d Ecumenius.

^e "Spiritus Sanctum non nominat, quia cum sit nexus Patris et Filii in-

telligitur in extremis. Vel intelligitur in donis sibi appropriatis, quæ sunt gratia et pax."—*Gorranus, in loc.*

^f Johnson.

^g 2 Cor. i. 3.

^h Chrys., Hom. ii. in Rom.

for it has been well said, "Gratiæ cessat decursus ubi gratiarum recursusⁱ."

the God and Father

i. e. God who is Father; distinguishing Him by a most felicitous form of speech from the gods of the Gentiles. "*Deus* per essentiam Divinitatis; *Pater* per proprietatem generationis^k." Cf. Rom. xv. 6; 2 Cor. i. 3, and xi. 31; Col. i. 3. See also John xx. 17, "I ascend unto My Father and your Father, and to My God and your God," whence, as Alford suggests, it is not improbable that the expression took its rise. Bp. Andrewes^l calls this "the style of the New Testament."

of our Lord Jesus Christ,

Through whose Incarnation alone all spiritual blessings are communicated to us.

Who hath blessed

ὁ εὐλογήσας. It here happens, as is not unfrequently the case in St. Paul's writings, that the same word occurs, with scarcely any interval, in a different sense. *Εὐλογεῖν* above was *laudare*, 'to praise;' it is here *ornare beneficiis*, 'to load with blessings,' as Job xlii. 12. "Thus," says Aretius, "God *blessed* Abraham and the other patriarchs; that is, He adorned them with various benefits; He enriched them; He made them terrible to their enemies; He gave them favour in the sight of men, and long life," &c. Gregorius well reminds us that "God *blessed* us, though we were *cursed* through our own demerits." Alford very properly objects to rendering *εὐλογήσας* 'hath blessed,' as the English version, preferring 'who blessed,' the historical fact in the counsels of God being thought of throughout the sentence. There is something very striking in the use of the *past* instead of the *future* tense in this verse. It is to shew the *fixed character* of God's blessings, "Not as though He does

ⁱ "A laudibus Dei incipit, qui talia eis donaverit quæ inferius continetur."—*Primasius, in loc.*

^k Gorranus.

^l Sermon. xi., Of the Resurrection.

not every day bestow upon us many benefits, but as shewing that they all derive their origin from the decree of eternal predestination, for all things which in the passage of time are wrought by God were before all eternity performed in His predestination^m." The fact is, that it is impossible to render this passage into English without losing the peculiar value of the aoristic form: it certainly is not 'hath blessed,' as if it were past, nor is it exactly as Alford says, 'who blessed,' which has also a preterite signification, but it is 'who blessed and blesses still,' without any limit of time.

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i. e. all the baptized members of Christ. It has been thought, however, that this word must be understood as referring to St. Paul, and, apparently, to the other apostles, while "ye also," ver. 13, addresses the *readers*, as distinguished from the writerⁿ. The former interpretation, however, seems to be the best, as harmonizing more completely with what follows in ver. 4, "that we should be holy," and in ver. 5, "having predestinated us unto the adoption of children," &c., each of which expressions must be understood as extending further than the apostles.

with all

Quantum ad animam, quantum ad corpus^o—"possible and exhaustive." This is evidently a Hebrew form of expression, (the preposition *עִם*, 'with' or 'in,' being redundant,) implying, as Estius says, "perfection rather than universality." "And rightly he says *in all*; for thou hast become immortal, without sin, the son and brother of God, a fellow-heir with Him. And thy First-fruits is adored by the Cherubim^q." "He blessed us not with one benediction, but with all; not so that we may all obtain all, but so that while each of us obtains either single or several blessings from the whole, we may possess all through each^r." So that each Christian man

^m Justinian, in loc.

ⁿ Conybeare and Howson, *Life and Epistles of St. Paul*, in loc.

^o Gorranus, in loc.

^p Alford, Greek Test.

^q Ecuemenius, in loc.

^r St. Jerome, in loc.

may be truly said to have a Benjamin's portion, a goodly heritage.

spiritual blessing

Εὐλογία πνευματικῇ means blessings which do not relate to this transitory life, but belong to the immortal soul^s. The use of the *singular* (*ἐν πάσῃ εὐλογίᾳ πνευματικῇ*) in this place is worthy of remark. With *all*, and yet but *one* blessing; as if to shew that all spiritual blessings, of what kind soever, are so inseparably knit together as to make up but *one blessing*, so that where God gives one, He gives all, provided the blessing so given be turned to a right account. Cf. Phil. i. 6.

The *spiritual blessing* which the Apostle speaks of in this place must be regarded as in direct contrast with the *earthly blessings* which God promised to the Jews, Levit. xxvi. 3—13; Deut. vii. 12, and following; xxviii. i. 14^t.

“Not with blessings which pertain to earth, but with spiritual. For there are such earthly blessings as for one to have children, to have abundance of riches, to rejoice in honour and sound health; which kind of earthly blessing reaches even to beasts without reason, Gen. i. 22^u.” But higher blessings than these are in store for Christians, “For God has bestowed upon us the gifts of the Holy Spirit; He has given the hope of the resurrection, the promises of immortality, the promise of the kingdom of heaven, and the dignity of adoption to be sons^x.”

in heavenly places

Ἐν τοῖς ἐπουρανίοις, scil. *τόποις*: to shew that the perfection of happiness which Christ promises to His faithful people will not be in the land of Canaan, but in the highest heaven. Alford remarks that this word occurs only five times in this Epistle, and nowhere else, and that it can only mean ‘in the heavenly places.’ Our country (*πολίτευμα*)

^s Rosenmüller, Scholia in Ep. ad Eph.
^t “Non carnali prosperitate, nec terrena abundantia.”—*Primasius*, in loc.
^u St. Jerome, in loc.
^x Theodoret, in loc.

is in heaven, Phil. iii. 20 ; there are our treasures, Matt. vi. 20, 21, and our affections, Col. iii. 1 ; there our hope is laid up, Col. i. 5, our inheritance is reserved, 1 Pet. i. 4 ; and there, in that place, and belonging to that state, is the εὐλογία, the gift of the Spirit, Heb. vi. 4, poured out on those who τὰ ἄνω φρονοῦσιν. Materially we are yet in the body ; but in the spirit we are in heaven, only waiting for the redemption of the body to be entirely and literally there. St. Chrysostom interprets in the same way. "What, again," he enquires, "is *spiritual blessing* in *heavenly places*? It is not upon earth, he means, as was the case with the Jews." And then he quotes Matt. v. 3, 8, 11, 12 ; Phil. iii. 20 ; Col. iii. 3. Aretius explains the expression thus, "Ut spiritus carni opponitur, sic cœlum terræ. Cœlestia sunt et spiritualia spes, fides, vera invocatio, constantia sub cruce, vera dilectio, cognitio Filii Dei, verus intellectus Scripturæ, quorum omnium caput est vita æterna. His bonis nos benedixit Deus Pater." Many writers, following him, have referred τὰ ἐπουράνια to heavenly *things* rather than *places* ; but the sense which is thus obtained is weak and unsatisfactory. The expression "in *heavenly places*" must be connected with what goes before in this way,—By means of which spiritual blessing we are exalted to the regions of heaven, where our Head is even now seated at the Right Hand of God. Theodoret gives the following as a reason for the introduction of this word: "Because some thought that the preaching (of the Gospel) was a new thing, and despised it as being of later date than the form of government under the law (τῆς νομικῆς πολιτείας), of necessity he teaches something concerning this also."

in Christ :

Some read Χριστῷ, without the preposition, but the sense is the same ; others would connect ἐπουρανίους Χριστῷ, "Christi cœlestibus," i. e. cœlestibus et ad Christum pertinentibus. Cf. 2 Cor. x. 7, δυνατὰ τῷ Θεῷ, "Dei potentia," i. e. having divine power.

The expression means through Christ and His salutary

doctrine^r, for on Christ rests the spirit of wisdom, &c., Isa. xi. 2, not merely for His own use, but so that He may communicate it to His members^z, and may become to us what Jeremiah, xxiii. 6, foretold He should be, "The Lord our Righteousness^a." It is probable that St. Paul introduced these words with special reference to Simon Magus and his followers, who feigned that there were more mediators than one. See Estius on this verse, and also Justinian. St. Chrysostom says, "in Christ Jesus." "That is to say, this blessing was not by the hand of Moses, but by Christ Jesus; so that we surpass them (the Jews) not only in the quality of the blessings, but in the Mediator also. As moreover he saith in the Epistle to the Hebrews, (iii. 5, 6,) 'And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over His own house, whose house are we.' " And Œcumenius in loc. : "All things are by the Son, the good-will of the Father not being withheld^b; for in nothing whatever is the will of the Father severed from His beloved Son." "For our benediction is through Christ, and not through one of the prophets, as it was to the Jews through Moses^c."

Bp. Andrewes^d has the following excellent remarks on this verse. After saying that God's blessing is real, and ours but verbal, he continues, "His *cum effectu* ever; ours, if it be but *cum effectu*, that is all. His operative, ours but optative."

4. According as

Kathώς explains and expands the foregoing, shewing wherein the *εὐλογία* consists as regards us and God's working towards us.^e q. d. Because God has so highly blessed us, (i. e. the saints and faithful) and not others, with all spiritual blessings, it must not be supposed that He has

^r Rosenmüller, Scholia in Ep. ad Eph.

^z Piscator in loc.

^a "In Christo, i. e. merito Christi, vel Christo operante."—Gregorius, in loc.

^b τῆς εὐδοκίας συμπαρούσης τοῦ πά-

τρος.

^c Hemmingius says of this verse,—
"Vide quam multa et quam divina paucissimis verbis complexus est Apostolus."

^d Serm. xi., Of the Resurrection.

^e Alford, Greek Test.

done this lightly, or at hazard, much less that it is on account of any merits of our own; for, as Piscator well remarks upon this place, "Since God chose us in Christ to life eternal before the foundations of the world were laid, it follows that no one by his own works merits of God that he should be chosen." Cf. Rom. ix. 11.

He hath chosen

ἐξελέξατο—Alford renders "*selected*" in preference to '*elected*,' as better giving the middle sense—'*chose for Himself*'—and the ἐξ he considers as signifying that it is a choosing out of the world. Ἐκλέγεσθαι has various meanings in the Holy Scriptures. In the Old Testament it means election to the possession of the promised land—to the knowledge of the law—to the kingdom—to the priesthood, &c. In the New Testament also it bears several different senses—election to the apostleship, diaconate, or any special office. It often signifies the *approval* of those who believe the Gospel. See James ii. 5. Cf. 1 Cor. i. 27, 28; 2 Thess. ii. 13, and many well-known passages in the Epistle to the Romans.

We shall, perhaps, best arrive at the meaning of the expression ἐν αὐτῷ ἐξελέξατο by comparing it with εὐλογήσας ἐν Χριστῷ, in the preceding verse, with which it is closely connected. If there were any doubt about this, the use of the word καθώς (exegetical and expansive) would remove it. The connexion, then, will run thus: God *blessed* us in Christ, according as He chose us in Christ^f—i. e. His actual present blessing is correspondent to what He *decreed* before the foundation of the world. Now the subject matter of our *blessing* is a holy and blameless conversation, good works, Christian obedience, &c.—; and this is the general matter of the *election* here spoken of; not salvation and eternal bliss in a future state, but holiness and obedience here. Estius says, "God bestows us in *time* benefits through Christ, which from *eternity* He decreed He would give us through Him."

^f "He by whom He hath blessed us is the same by whom He hath also chosen us."—*St. Chrys. in loc.*

us

The Apostle himself, the Ephesian Christians, and the faithful of every time and place.

in Him

i. e. Christ; q. d. God from *eternity* decreed Christ as the One Way of salvation, in which sense He is His Elect, so that all who in *time* should be united to Him by Sacraments, should be partakers of the election. It is important that this should be clearly apprehended, since there is no such thing as election *apart from Christ*. God's election is in Him, and the benefits of it flow down to us through a living union with Him. As long as this union is preserved we are elect; but when it is broken we cease to be so, and become reprobate; not, indeed, through any decree of God which assigns us a place among the lost, but *ex necessitate rei*, because there is no such thing as salvation disjoined from Him.

St. Augustine^g after quoting 1 John ii. 1, 2, proceeds to say in explanation of the words, "but also of the whole world," "The Church is the whole world . . . but this world, which God in Christ reconcileth to Himself, and which is saved through Christ, and which through Christ hath all its sin forgiven, is elected out of the world which is at enmity, condemned, contaminated." This extract accurately describes God's election, shewing it to be a *corporate* election of the whole Church, and not a *personal* election of individual believers. Hooker^h has some excellent remarks on this subject. "We are in God through Christ eternally, according to that intent and purpose whereby we were chosen to be made His in this present world, before the world itself was made; we are in God through the knowledge which is had of us, and the love which is borne towards us from everlasting. But in God we actually are no longer than only from the time of our actual adoption into the body of His true Church, into the fellowship of His children. For His Church

^g Hom. lxxxvii. in Joh.

^h Eccl. Polit., Book v. lvi.

He knoweth and loveth; so that they which are in the Church are thereby known to be in Him. Our being in Christ by eternal foreknowledge saveth us not without our actual and real adoption into the fellowship of His saints in this present world. For in Him we actually are, by our actual incorporation into that society which hath Him for their Head, and doth make with Him one Body." This is all that it concerns us to know, and it is our wisdom not to enquire further, being mindful of the advice of holy Bishop Andrewesⁱ, "that we are not curiously to enquire and search out of God's secret touching reprobation or election, but to adore it."

before the foundation of the world,

Πρὸ καταβολῆς κόσμου. This expression is peculiar to this place, (we have *ἀπὸ καταβολῆς κόσμου*, Matt. xiii. 35; Luke xi. 50; Heb. iv. 3, in the sense of *ab eterno*), and is evidently borrowed from building. *Καταβολή* is a highly expressive word, indicating the very first beginning of anything, specially of a house, and at once dispels the dreams of the Manichees and others^k; for "Paul desiring to shew that God made all things out of nothing, referred to Him not the building, nor the creation and workmanship, but the *καταβολήν*, that is, the beginning of the foundation^l."

For similar forms of expression see Eph. iii. 3—5; Col. i. 26; 1 Cor. ii. 7; 2 Tim. i. 9, compared with Matt. xxv. 34. St. Augustine on Ps. xxxiii. 11, says, "Before the creation of the world He saw us, He made us, He healed us, He sent unto us, He redeemed us. This His counsel standeth for ever, these His thoughts to all generations."

In using these words St. Paul intended to shew the superiority of the Christian over the Jewish Dispensation. The Jews dated their election from Abraham; but in the Divine counsel Christ, in whom Christians are elected, was long before Abraham^m. "And this is a point which he is anxious to prove in almost all his Epistles, that ours is no novel

ⁱ Serm. xi., On the Lord's Prayer.

^k "Hoc addit contra Platonicos dicentes Deum creasse omnia non ex nihilo, sed ex materia sibi coæterna et

increata.—*Cornelius à Lapide.*

^l St. Jerome, in loc.

^m John viii. 58.

system, but that it had thus been figured from the very first, that it is not the result of any change of purpose, but had been in fact a Divine Dispensation ordained from the beginning, and that as such it is matter of providential careⁿ."

"And beautiful is that word 'foundation,' (καταβολή), as though he were pointing to the world as cast down from some vast height. Yea, vast indeed and ineffable is the height of God, so far removed, not in place, but in incommunicableness of nature; so wide the distance between creation and Creator! A word which heretics may be ashamed to hear^o." And so Œcumenius, in loc.:—"For the word 'foundation' (καταβολή) shews that from a certain height of the Divine Power the world was cast down."

It must not be concluded from this passage, as some have hastily done, that because God from eternity decreed that Christians should become partakers of the election in Christ, He therefore decreed the fall of man and its consequences. It is one thing to ordain, another to foreknow. God ordained the creation of man in His Own Image, that he should be just, holy, pure and good; and it was His Paternal will that he should continue so. God indeed foreknew that man, being deceived by the devil, would fall from this state of innocence^p; but this was not to ordain the fall. Nay rather (if it may be said with reverence) the fall was in direct violation of the ordinance of God. He foreknew the malignant nature of the disease which would be entailed by the fall, and therefore, in ineffable love and mercy, He ordained a remedy, viz. the election of fallen man in Christ Jesus. So that the foreknowledge of God was not the cause of the fall, but rather the fall the cause of the foreknowledge. Non enim pendet res à scientiâ, sed scientia à re.

that we should be

Εἶναι ἡμᾶς—eo fine ut essemus^q. Before *εἶναι* we must

ⁿ St. Chrysos., in loc.

^o St. Chrysos., in loc. These last words refer to the Manichees, and perhaps the Arians.

^p "Cui (Deo scil.) omnia futura presentia facta sunt."—*Sedulius*.

^q Rosenmüller, Scholia in Ep. ad Eph.

supply *εἰς τὸ*, or *πρὸς τὸ*, or *ὥστε*, or *ἐνεκα*. He here explains the *effect* of election; not, indeed, the *whole*, but that which we attain to in this life. Elsewhere he mentions "salvation" as the final end of election. See 2 Thess. ii. 13. It is to be observed that the Apostle does not say God chose us *because we were* holy, or because in His prescience He knew that we should be holy, but *that we should be holy*^r; lest, on the one hand, with Origen, who followed the Platonists, we should suppose that souls, before they were enclosed in bodies, had done something in another life, on account of which they were chosen; or, on the other, conclude with Pelagius that men are chosen by God on account of their merits which He foresaw^s.

Cornelius à Lapide remarks on this place that God did not choose us that we should *remain* holy, (since if it were so it would be difficult to account for the falling away of so many of the baptized,) but that should *be* holy; the first grace of election being signified, and nothing being said or implied about the indefectibility of the grace so given.

holy and without blame

Alford calls this the positive and negative sides of the Christian character. "'Holy' as of the general positive category, 'without blame' as of the non-existence of any exception to it." Christians must be 'holy,' for as those who are mentioned Acts xxvii. 31 could not come safe to land if they left the ship, so no man can reach heaven but by abiding

^r "Non quia præcivit nos futuros bonos; sed quia Ipse præcivit se nos bonos facturum."—*Gregorius, in loc.*

"Non quia sancti essemus; sed ut sancti essemus."—*Gorannus, in loc.*

"Non ait Paulus elegit nos ante constitutionem mundi cum essemus sancti et immaculati, sed eligit nos ut essemus sancti et immaculati, hoc est, qui sancti et immaculati ante non fuimus, ut postea essemus."—*St. Jerome, in loc.*

^s St. Aug. Hom. lxxxvi. in Joh. speaking of the words "Not ye have chosen Me," says, "Here at any rate there is no room for the vain presumption of

those who uphold God's foreknowledge against His grace, and say that the ground of our being elected before the foundation of the world was this, that God foreknew that we should be good, not that He would make us good. Not this, saith He, who saith 'Not ye have chosen Me.' For if He chose us on this ground, that He foreknew that we should be good, He would at the same time have foreknown that we should first choose Him."

And again, in the same Hom., "We were evil, and were elected that we might be good through the grace of Him that elected us."

in holiness. Cyrus was moved to restore the captivity by finding himself fore-appointed to this glorious work 170 years before he was born, (Isai. xlv. 28,) and should not Christians much more be stimulated to good works by remembering that they were elected to them?

without blame

ἄμωμοι—*sine vitio*. Under the Old Law the rams and oxen which were offered to God were required to be *ἄμωμοι*, Exod. xxix. 1; Levit. i. 3, 10, &c. Under the New Law Christians are bound to offer *themselves*, Rom. xii. 1, therefore it is right and proper that they too should be *ἄμωμοι*. See chap. v. 27; Phil. ii. 15; Col. i. 22; 2 Pet. iii. 14; Jude 24; Rev. xiv. 5. In this sense Christians are said not to sin, 1 John iii. 6. 9^t. No doubt some allusion is here intended to the followers of Simon Magus; q. d. God has not chosen us to practise the impurities which they commit under the name of religion, but to lead holy and self-denying lives.

before Him

Κατενώπιον αὐτοῦ, so as always to remember that the inmost recesses of our mind are open to God^u, which will be the surest cure of hypocrisy^v. Alford understands this expression as being thoroughly penetrated with the Spirit of holiness, bearing His searching eye, (see chap. v. 27), but at the same time implying an especial nearness to His presence, and dearness to Him, and carrying with itself a foretaste of the time when the elect shall “serve Him day and night in His temple and He that sitteth on the throne shall dwell among them.” Rev. vii. 15.

^t Bence explains these words thus —“*Sancti* sumus per remissionem peccatorum; *immaculati*, seu irreprehensibiles per observationem mandatorum.”

St. Jerome, in loc., draws the following distinction between the words: —“Inter sanctum et immaculatum hoc interest, quod sanctus et immaculatus quoque intelligi potest; immaculatus vero non statim et sanctus. Parvuli quippe immaculati sunt, quia

integro corpore nullum fecere peccatum, et tamen non sancti, quia sanctitas voluntate et studio comparatur.”

Haymo observes the same distinction, considering that a person becomes *immaculatus* at baptism, but “*sanctus*” by the gradual development of the spiritual life in the soul.

^u Rosenmüller, Scholia in Ep. ad Eph.

^v “Non in hypocrisi, coram hominibus.”—*Sedulius*, in loc.

“For there are holy and blameless characters who yet are esteemed as such only by men, those who are like whited sepulchres, and like such as wear sheep’s clothing. It is not such, however, He requires, but such as the Prophet speaks of, (Ps. xviii. 24): ‘And according to the cleanness of my hands.’ What cleanness? That which is so ‘in His Eyesight.’ He requires *that* holiness on which the Eye of God may look^w.”

It is not easy precisely to fix the meaning of this phrase, for besides signifying collectively what has already been said, it may mean either (1) in an especial or surpassing degree, in which case it would be equivalent to *ἐναντίον*, see Gen. x. 9, (LXX.) ‘He was a mighty hunter before the Lord’=an exceeding great hunter; and then the use of the phrase in this place would denote the *intensity* of our holiness. Or (2), for ever—“The children of Thy servants shall continue, and their seed shall stand fast in Thy sight,” Ps. cii. 28, shewing the *perpetuity* of the Christian’s holiness. Or (3), before the tribunal of God. Of all the simple senses this, which makes *κατενώπιον* equivalent to *coram*, is decidedly the best—before *Him as a Judge*. It is this ultimate vindication of his righteousness before the bar of God, which is ever uppermost in the Christian’s mind, while, on the other hand, “the ungodly shall not be able to *stand in the judgment*^x.”

in love :

There is much variety of opinion as to the position and rendering of these words: Œcumenius refers them to ἐξέλε-
ξαιτο in the preceding verse, understanding thereby *the love of God towards us*^y. St. Chrysostom, Theodoret, and Theophylact, join them with προορίσας which follows^z, making the meaning run thus, “Who, through the love wherewith He loved us, predestinated us to the adoption of sons.” There is a great deal to be said in favour of this interpretation, since Holy

^w St. Chrysos., in loc.

^x Ps. i. 6.

^y “In charitate, id ex mera sui charitate qua nos dilexit et sanctificat.”—*Gregorius*.

^z “In amore prædestinans nos.”

Bengel.—“We join ἐν ἀγάπῃ with verse 5. ‘For in His love He predestined us to be adopted among His children,’” &c. *Conybeare and Howson*.

Scripture everywhere assigns our election and ultimate salvation to the love of God,—“For God so loved the world ^a,” &c. Upon the whole, however, it seems best to take these words as they occur in the English Version. God chose us, that we should serve Him in holiness and purity of life; and this not from fear of punishment, but from love, “so that the love of God should make our conversation holy. For no one obeys another better than he who serves from love ^b.” Alford has some excellent remarks on this word. He says the qualification *ἐν ἀγάπῃ* is in the highest degree solemn. *Ἀγάπη*—that which man lost at the Fall, but which God is, and to which He restores man by redemption,—is the great element in which, as in their abode and breathing place, all Christian graces subsist, and in which emphatically all perfection before God must be found. And so when, in chap. iv. 16, the Apostle is describing the glorious building-up of the Church, he speaks of it as increasing *εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ*: and it is his practice in this, and the parallel Epistle (that to the Colossians), to add *ἐν ἀγάπῃ* as the completion of the idea of Christian holiness. See chap. iii. 18, v. 2; Col. ii. 2.

Ver. 5. The Apostle repeats and strengthens what he has already said, both because he is full of the remembrance of the overwhelming love of God in electing fallen and degraded man to eternal salvation; and because this election, although its purpose is one, involves many things; as, for example, holiness, friendship with God, adoption to sonship, inheritance in heaven, &c.; for strictly speaking, it is one thing to be holy, another to be a son of God, another to be His friend, and so on; and God might, if He so had willed, have chosen us to holiness of life, and yet not have adopted us to be His sons, much less have given us an inheritance co-extensive with that of His Own Son in heaven.

Before entering upon the consideration of this and the following verse, it will be well to observe that they divide themselves into six distinct portions:—

^a St. John iii. 16.

^b St. Ambrose, in loc. So also St. Anselm.

1. The eternal act,—“Having predestinated”
2. the temporal object,—“us”
3. the present good,—“unto the adoption of children”
4. the future fruit,—“to Himself,”
5. the gratuitous way of bringing this about,—“according to the good pleasure of His will,”
6. the ultimate issue,—“to the praise of the glory of His grace.”

Having predestinated

Προορίζειν means “to *define* beforehand, and to *circumscribe* within certain local limits;” and the use of the word in this place shews that God from eternity fixed certain *boundaries* within which His Church should have its action and develope itself, and commensurately with which His decree of predestination should extend. The word occurs only in Acts iv. 28, Rom. viii. 29, 1 Cor. ii. 7, and Eph. i. 5, 11. St. Ambrose, *in loc.*, says, “God decreed that those who believe in Christ should be adopted into the relationship of sons by God, so that Christ, the true Son of God, should be their Head.” He did not indeed ordain the *number* of believers, (though of course He foreknew this,) much less did He place an irresistible decree of election and reprobation in the way of any man’s free-will; He simply determined that the benefits of His eternal predestination should be enjoyed within certain limits, and that those limits should be the boundaries of His Church, out of communion with which (as far as Revelation goes,) salvation is not to be obtained. It is well worthy of remark that so early a writer as Hermas, in his Book of Visions, constantly speaks of the “elect” as identical with the Church; and Professor Browne^c remarks, “We even find language which seems to prove that Hermas considered the elect as in a state of probation in this world, which might end either in their salvation or in their condemnation^d.”

^c Exposition of the Thirty-nine Articles, p. 395.

^d “Tunc remittentur illis peccata, quæ jam pridem peccaverunt, et omnibus sanctis qui peccaverunt

usque in hodiernum diem, et si toto corde suo egerint pœnitentiam, et abstulerint a cordibus suis dubitationes. Juravit enim Dominator Ille, per gloriam suam, super electos

It is, of course, well known to all students of ecclesiastical history that predestination and election have, from comparatively early times, been a most fruitful source of discord among Christians, and that at least six interpretations of the doctrine comprised in these words have been vindicated with more or less ingenuity by different distinguished theologians. Holy Scripture, Fathers, and Councils have successively been appealed to by a long array of writers; and so gigantic have the proportions of the controversy become (involving, as it does, the collateral doctrines of original sin, free-will, and final perseverance,) that it would be impossible to review it, even in the briefest way, in this place. It may, therefore, suffice to say that though, in ascending the stream of antiquity, it is difficult to ascertain with precision what was the teaching of the apostolic Fathers on this important matter, yet it may confidently be affirmed that no expression can be found in their writings at variance with what has been given above as the teaching of the Catholic Church. It is also certain that as we approach later times, when philosophy had given a fixedness to the language of theology, the judgment of all the Fathers of best repute is in favour of corporate election in the Church. There is, however, one notable exception, whom all contending parties have been eager to claim,—St. Augustine of Hippo. It is not without reason that he has been suspected of holding doctrines closely allied to what may be called particular redemption (personal election) and final perseverance. But great as his authority undoubtedly is, it must not be forgotten with what disfavour his opinions on predestination were received even in his own day; and the vigorous protest of the Gallican clergy, with St. Hilary at their head, is the plainest evidence of what the feeling of the Church then was on the subject. Not, however, that St. Augustine's doctrine was without its supporters, some of whom (as is often the case under similar circumstances,) outdid their master; and so, in the controversies which arose after his death, we meet with the names of Lucidus, condemned at the Synod of Arles, A.D. 475, where,

suos, præfinita ista die, etiam nunc | illum salutem." — *Hermas*, lib. i.,
 si peccaverit aliquis, non habiturum | vis. ii. 2.

however, he retracted, and Goteschalcus, a Benedictine monk of the diocese of Soissons, A.D. 840^c, both of whom went far beyond their great master in their views of predestination. It was reserved, however, for Calvin to systematize and finish the work which the disciples of Augustine had been carrying on with but indifferent success during many generations. It was he who gave to the doctrine of predestination a logical precision such as it had never borne even in the days of St. Thomas Aquinas, and such as may safely be affirmed would have astonished the illustrious Father who was asserted to have been its apostle. The doctrine of predestination, as it left the hands of Calvin, appears to have been to the effect that not only are the elect saved by an irreversible decree, but that the reprobate are also damned by a like irreversible decree; that the fall of man was ordained, and that the elect are called in such a way that they cannot by any perverseness of their own entirely fall away from grace given and fail of eternal glory. This doctrine, as might have been expected, has found many favourers, and has been a prolific source of evil living.

us

i.e. the baptized. See verse 4.

unto the adoption of children

Εἰς υἰοθεσίαν. The Apostle here indicates the aim and object of predestination, viz., that we should be called, and should be, the sons of God by adoption. This predestination may be regarded in a twofold light: (1), that which is begun in this life; and (2), that which is completed in the next. It is to the first of these that the Apostle here alludes, as appears from verse 4, where he speaks of the Ephesians, not as being elected to *glory* in a future state, but to *holiness of life* in this; and the whole structure of the Epistle requires the adoption of this interpretation, since St. Paul does not deal with Christians as being *secure of salvation*, but as needing much watchfulness and perseve-

^c See Introductory Sketch of the Theory of Predestination and Letter of Florus.

rance for the attainment of it. See especially chap. vi. 10, and following.

The word *υιοθεσία* accurately describes our relation to God. We are indeed His sons, but *adopted* sons, Christ being His only natural Son; for, as Aretius well remarks, “Christus Filius est φύσει, non autem θέσει, i.e. adoptione^f,” and Sedulius, “Nam Salvator Ejus naturâ Filius est, non verò adoptione.” “According to this, that He is the Only-begotten, He hath not brethren; according to this, however, that He is the First-begotten, He hath deigned to call brethren all who after and through His First-born-ship (*primatum*) are born again unto the grace of God through the adoption of sons, as the apostolic teaching instructs us. The Son by nature, therefore, of the very substance of the Father, was He the only one born, being that which the Father is, God of God, Light of Light; but we are not by nature the Light, but are enlightened by that Light, that we may be able to shine with wisdom^g.”

“Though Scripture testifies that our Lord Jesus Christ is the only Son of God, it says that the brethren and coheirs whom He hath vouchsafed to have, are made so by a kind of adoption through Divine grace^h.”

“We are sons whom He hath made sons by His Own will, not begotten, as sons of His Own nature . . . begotten by the favour of His adoption, not by natureⁱ.”

See also the whole of St. Augustine's 108th Homily on the New Testament, against the Pelagians.

by Jesus Christ

Not regarded simply as *God*, but as Θεάνθρωπος, the Mediator, the Head of the predestinated, in whom elementally and instrumentally our adoption consists^k, and in Whom

^f “*υιοθεσία*, propriè ‘adoptatio in filium.’ Die Aufnahme an Kinderstatt, admission into a state of filiation. Adoptati Græcis *υιοι θεοι* dicebantur, monente Schol. ad Pind. Ol. ix. 95. Hesych. *υιοθεσία* ἦταν τὴν θετὸν υἱὸν λαμβάνει.—Schleusner, in verb.

^g St. Augustine, de Fide et Symbolo, 6.

^h St. Augustine, Hom. i. in Nov. Test. 28. (xviii.)

ⁱ St. Augustine, Hom. lxxxix. in Nov. Test. i.

^k Rom. viii. 29.

we have all things. "Id est, meritis, Jesu Christi, tanquam totalis causa quâ participiemus totalem effectum prædestinationis, qui est ipsa essentialis beatitudo¹." "Do you observe how that nothing is done without Christ? nothing without the Father? The one hath predestinated, the other hath brought us near. For great indeed are the blessings bestowed, yet are they made far greater in being bestowed through Christ; in that He sent not any servant, though it was to servants He sent, but the Only-begotten Son Himself^m." "It is great indeed to have been brought to the adoption of God, but it is greater that this should have accrued to us as a matter of mediation through the Son. But to what kind of adoption? That, he says, which conducts to God Himselfⁿ."

to Himself,

Some read *εἰς αὐτὸν*, others *εἰς αὐτόν*, if the former is adopted the meaning will be *in ipsum*, i.e. Christ; viz., that we should be members of Him, and shewing that our adoption to be sons of God, and whatever grace or glory is conferred on men, tends towards Christ, or Christ's honour and glory, as the final cause of our predestination. If, on the other hand, *εἰς αὐτόν* is received, the meaning will be *ad sese*, i.e. the Father; "sese Ipsum spectans unum^o:" so that we should become partakers of the Divine nature. Either interpretation gives a good sense, but it must be remembered that *αὐτόν* has the authority of Theodoret, who says, "Now this expression (*εἰς αὐτόν*) means 'the Father,' instead of, 'that we should be called His sons.'" It is evident that if he had read *εἰς αὐτόν* there would have been no need for him to go out of the way to tell us the expression referred to the Father.

Rosemüller says *εἰς αὐτόν* is put for the dative, after the manner of the Hebrew *לְ*; so that it may be rendered 'to His honour,' or, 'for His own sake,' (Cf. Rom. xi. 36, compared with Heb. ii. 10), i.e. so that God may be acknowledged, and may be therefore worshipped.

¹ Gregorius, in loc.

ⁿ Eucumenius, in loc.

^m St. Chrys., in loc.

^o Justinian, in loc.

according to

i.e. in pursuance of.

the good pleasure, &c.

St. Chrysostom understands this to mean, "because He earnestly willed it; that is, as one might say, His earnest desire." "What he means to say, then, is this, God earnestly aims at, earnestly desires, our salvation." And so Theodoret, "For this He willed, this was pleasing to Him, for Scripture is wont to place *εὐδοκίαν*, that is, 'good pleasure,' for the determination of affecting with kindness."

Εὐδοκία is a word peculiar to the sacred writings, and was first coined as an equivalent to the Hebrew *Ratson*. It has two meanings, *benepiacitum* and *benevolentia*, (the simple *placitum* of St. Jerome falling short of the sense,) and the context must determine which is to be adopted. The meaning is, God has predestinated us, not being moved thereto by any merits or works on our part, but by the mere good pleasure

of His will.

"For all this He wrought towards us, for no other reason, indeed, except that He willed and earnestly desired to save by grace those who are upon the earth, so that thereby the holy glory of His grace should be praised and magnified".

Bengel very properly cautions us not to go beyond this *benepiacitum* of God, in prying into the grounds of either our own salvation or of any of the Divine operations.

Rosenmüller (very much to the weakening of the sense) makes a hendiadys between the two substantives, 'good pleasure,' and 'will,' "pro libero et benevolo consilio suo." It is better to interpret with Haymo, "Secundum quod disposuit in voluntate sua^q."

P Œcumenius, in loc. "Θέλημα generale est, significans voluntatem tam gratiæ quàm iræ; sed *εὐδοκία* solum gratiæ est voluntas."—*Arctius*.

^q "Nam ut annotat S. Thomas, causa prædestinationis nostræ est purus amor

ac voluntas Dei; non autem aliquid ex parte voluntatis nostræ prævisum à Deo; licet inter effectus prædestinationis ordo sit, secundum quem unus ad alterum, ut gratia ad gloriam, tanquam meritum ad mercedem ac præ-

Ver. 6. He here describes the final cause of our predestination, viz., that the glory of God's grace may be displayed and extolled^r.

Rosenmüller makes *δόξα τῆς χάριτος* in this verse equivalent to *χάρις ἐνδοξος*, 'beneficium gloriosum;' but every reader must feel that such a hendiadys as 'glorious grace,' gives a most unsatisfactory sense, and entirely destroys the breadth and beauty of the Apostle's language. The meaning of the expression is, God has predestinated us to such exalted dignity, so that He Himself may be praised and glorified for the very magnitude of the benefit conferred upon us; and that not merely by us, but by angels also, who sing "Glory to God in the highest^s;" "for the surpassing greatness of the benefit moves the tongues even of the thankless to giving of thanks^t."

"That we should praise the glory of His justice and mercy which He conferred on us who were undeserving^u."

Haymo, *in loc.*, makes 'glory' refer to our redemption (i.e. Christ's death upon the cross, whereby He redeemed us) and 'grace' to the remission of our sins in baptism.

wherein He hath made us accepted

Ἐν ᾗ ἐχαρίτωσεν ἡμᾶς—ἐν ᾗ, scil. χάριτι. There is another reading, ᾗς, but it is very common to find a cognate substantive added to a verb, and ἐν χάριτι χαριτοῦν would not be an unusual form of expression. In Latin we meet with *morte mori*—*servitute servire*, &c.; and in chap. ii. 4, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἡγάπησεν ἡμᾶς.

Ἐχαρίτωσεν cannot mean (as Calvin translates in order to support his doctrine of imputed righteousness) *gratiosos vel acceptos habuit*, but *gratiosos fecit*—*gratificavit*,—i.e. by imparting His grace to us^v. The sense of this passage is given

mium referatur. Sed ipsius gratiæ, quæ est primus effectus prædestinationis, non potest, inquit, aliqua ratio assignari ex parte hominis, quid sit ratio prædestinationis; hoc enim esset ponere quoddam principium boni operis sit in homine ex seipso, et non per gratiam, quod est hæresis Pelagiana, quæ dicit principium boni operis esse ex parte nostrâ."—*Estius, in loc.*

^r "Quæri poterat cur tandem Deo placuit nos in Christo adoptare in filios? Resp. in eo se respexisse laudem gratiæ suæ."—*Aretius, in loc.*

^s Luke ii. 13, 14.

^t Theodoret, *in loc.*

^u Primasius, *in loc.*

^v "Gratificavit nos, quia gratia et veritas, &c., John i. 17."—*Gorranus, in loc.*

with great force by St. Chrysostom: "Wherewith," he says, "He hath made us gracious; that is to say, He hath not only released us from our sins, but hath also made us meet objects of His love. It is as though one were to take a leper, wasted by distemper and disease, by age, and poverty, and famine, and were to turn him all at once into a graceful youth, surpassing all mankind in beauty, shedding a bright lustre from his cheeks, and eclipsing the sun-beams with the glances of his eyes; and then were to set him in the very flower of his age, and after that array him in purple, and a diadem, and all the attire of royalty. It is thus that God hath arrayed and adorned this soul of ours, and clothed it with beauty, and rendered it an object of His delight and love. Such a soul angels desire to look into, yea, archangels, and all the other powers. Such grace hath He shed over us; so dear hath He rendered us to Himself."

in the beloved.

i.e. Christ, who is God's 'beloved,' κατ' ἐξοχήν. See Matt. iii. 17; John iii. 16; 1 John iv. 9—11; see also Isa. v. 1. The expression as it stands is far more emphatic than if 'Son' were added to it, as has been sometimes done. 'In' may be taken as signifying (1) in union with whom, i.e. by actually being made a *part of Him*; which is the highest and noblest sense; or (2) on account of His merits; so that as God is said in the Old Testament to have blessed the Jews on *account of* Abraham, Isaac, Jacob, Moses, David, &c., so in the New Testament is He said to bless us through (on account of) Christ. St. Jerome thinks that the word 'beloved' does not describe the *Father's* love for the Son, but means that He is the object of *all men's* affection. For, he says, if Christ is Wisdom, Righteousness, Peace, Purity, &c., all men love these names of virtues, even though they do not for the present imitate them, consequently all men love Christ. This interpretation seems to have been followed by Sedulius; but it must be confessed to be eminently unsatisfactory^x.

Bishop Andrewes^y well remarks on the expression, "to the

^x Bp. Andrewes (Serm. vi. on Nativity), ἐχαρίτωσεν ἡμᾶς ἐν τῇ ἀγαπῇ-μένῳ, 'He brought us in grace again

through His beloved Son.'

^y Serm. ix. on Lord's Prayer.

praise of the glory, &c.,”—“Not that God is desirous of vain glory, He is not to receive anything from us, (but contrariwise, as He is good, so He is desirous to communicate His goodness to us,) but the care that He hath for the sanctifying His Name ariseth from the duty which man oweth unto Him; in which regard such as have been most religious in all times have reared up altars, and set up temples in honour of God’s Name.”

7. In whom

i.e. in Christ, and in Him alone.

we have

“*Εχομεν*, i.e. at the *present* time, and do not merely regard salvation as a question of expectancy.

redemption

Ἀπολύτρωσις is *plenissima liberatio*, ‘the very fullest discharge.’ The primary signification of the word is ‘the ransoming of captives taken in war;’ and then it comes to mean any kind of deliverance which is accompanied by the payment of a price, (λύτρον). There are three senses in which this word is used in the New Testament, each, however, preserving the original idea of deliverance: (1) from perils and persecutions, Luke xxi. 28; Heb. xi. 35: (2) from the body which is weighed down by cares and distresses, Rom. viii. 23; Eph. i. 14, iv. 30: (3) from the guilt and punishment of sin, Rom. iii. 24; Heb. ix. 15; and this verse, where ἀπολύτρωσις and ἄφεσις τῶν ἁμαρτιῶν occur as cognate terms.

The use of the article before ἀπολύτρωσιν must be observed, — “the redemption,” — the well-known redemption effected by Christ, when He gave His own life as the λύτρον. Matt. xx. 28; 1 Tim. ii. 6.

through His blood,

For as under the old law pardon could not be obtained without the blood of a victim, so under the new covenant the application of the blood of Christ to the soul is needed in order to secure remission of guilt and punishment. See Rev. v. 9; 1 Pet. i. 18, 19.

“Not only is there this marvel, that He hath given His Son, but yet further, that He hath given Him in such a way, as that the beloved One Himself should be slain! yea, and more transcendent still, He hath given the Beloved for them that hated Him. See, how high a price He sets upon us! If, when we hated Him, and were enemies, He gave the Beloved, what will He not do now, when we are reconciled by Him through grace!”

the forgiveness of sins,

Exegetical of ‘redemption.’ This expression means deliverance, not merely from the *present* dominion of sin, but from all the penalties and evils which are the consequence of sin. This David counted his crown, and prized it above his royal diadem^a.

“The death of the Lord made us worthy of love. For by that having laid aside the stains of our sins, and being delivered from the slavery of the tyrant, we recovered the likeness of the Divine Image^b.”

“He obtains a twofold grace, because He both redeemed us with His blood, and imputed not our sins to us; that is, He redeemed us, and set us free, (*manumisit*)^c.”

according to the riches of His grace;

“For He opens the fountains of mercy, and waters us with these streams^d.” St. Paul here mentions what was the moving cause that led God to give Christ to die for us,—not any merits on our part, but the exceeding love wherewith He loved us; and he uses the term ‘riches,’ as Justinian says, for the sake of strengthening his meaning, and shewing the depth of the divine beneficence.

Conybeare and Howson translate this verse thus:—“For in Him we have our redemption through His Blood, even the forgiveness of our sins in the riches of His grace.”

St. Chrysostom^e has some forcible remarks illustrative of

^z St. Chrys., in loc.

^a Ps. ciii. 3, 4.

^b Theodoret, in loc.

^c St. Ambrose, in loc.

^d Theodoret, in loc.

^e Hom. xiv. in Joh.

the 'riches' of God's grace. "What I possess," he says, "is by participation (for I received it from another), and is a small portion of the whole, as it were a poor rain-drop compared with the untold abyss or the boundless sea; or rather, not even can this instance fully express what we attempt to say, for if you take a drop from the sea, you have lessened the sea itself, though the diminution be imperceptible. But of that Fountain we cannot say this; how much soever a man draw, It continues undiminished. We, therefore, must needs proceed to another instance,—a weak one also, and not able to establish what we seek, but which guides us better than the former one to the thought now proposed to us. Let us suppose that there is a fountain of fire; that from that fountain ten thousand lamps are kindled, twice as many, thrice as many, oftentimes as many; does not the fire remain at the same degree of fulness even after its imparting of its virtue to such numbers? It is plain to every man that it does."

For some excellent remarks concerning the words 'ransom' and 'remission of sins,' see Thorndike, "Of the Covenant of Grace," chap. xxvii.

8. Wherein

ἡς for δι' ἡς, or ἥ

He hath abounded

Ἐπερίσσευσεν. "He," either (1) the Father, or (2) better, the Son; not, however, excluding the operation of the Father. Περίσσεύειν is often taken in a neuter sense, 'to abound.' Sometimes, however, it is taken transitively (as here), 'to make to abound.' Cf. 2 Cor. ix. 8.

Not content with having used the word *πλούτον* just before, St. Paul adds *περίσσεύειν*, in order to impress as strongly as possible upon our minds the *magnitude* of God's mercy towards us^f. "They are both 'riches,' and 'they have abounded,' that is to say, were poured forth in ineffable measure. It is not possible to represent in words what blessings we have in fact received. For riches indeed they

^f Theophylact paraphrases ἐπερίσσευσεν,—ὑφθόνης ἐξέχεε.

are, abounding riches; riches not of man, but of God; so that on all hands it is impossible that they should be expressed ^g."

The use of the word *περισεύειν*, then, in this place, is full of the sweetest comfort, for it teaches us the inexhaustible nature of the Fountain of grace: it bursts forth like a deluge, and can be restrained within no bounds; a flood which, when at last it overwhelms the ungodly ^h, will bear the ark on its bosom up towards heaven.

toward us

Gorranus supposes that this refers to the *Apostles*, and says that St. Paul, having previously mentioned the blessings which belong to Christians generally, now proceeds to describe those which belong to the Apostles specially. But to say the least, this gives a very strained and unnatural sense to words, which properly relate to the whole body of believers.

in all wisdom and prudence;

This may be explained in two ways: either (1) that God did all this in infinite wisdom and prudence towards us; or (2) that He did it so as to make us wise and prudent. The latter seems the best interpretation; and so St. Chrysostom takes it:—"Making us wise and prudent in that which is true wisdom, and that which is true prudence."

"Either wisely and prudently He has made this known to us; or, having made us wise and prudent, He has thus made known to us the mystery of His will ⁱ."

'Wisdom' is, according to Gorranus, the knowledge of divine things, 'prudence' the knowledge of human. So also St. Jerome.

Aretius, however, makes 'wisdom' embrace the virtues of contemplation, such as the true knowledge of God, religious worship, &c.; while 'prudence' relates to practical virtues, such as constancy under persecution, &c.; and so Hemmingius ^k.

^g St. Chrysos., in loc.

^h 2 Cor. ii. 15, 16.

ⁱ (Ecumenius, in loc.

^k "σοφία, 'sapientiâ,' de præterito

et præsentî, de his quæ Deus facit; φρονήσῃ, 'prudentiâ,' de futuro, de his quæ nos faciamus."—Bengel.

9. Having made known

Rosenmüller makes γνωρίζειν = ἀποκαλύπτειν. Γνωρίσας is, of course, connected with ἐπερίσσευσεν in verse 8. The same word occurs chap. iii. 3, 5, 10, vi. 19.

unto us

Not the apostles (as some suppose), but Christians generally.

the mystery of His will,

τὸ μυστήριον τοῦ θελήματος αὐτοῦ, *Sacramentum voluntatis suæ = consilium arcanum*,—that which even angels could not penetrate. 1 Pet. i. 12: cf. Rom. xvi. 25; Col. i. 26: see also Rom. xi. 25.

“‘The mystery of His will,’ he called His hidden will; for when, he says, He had from the beginning predetermined this, He afterwards revealed it¹.”

“Yea, He telleth us His secrets; the mysteries, saith he, of His will; as one might say, He hath made known to us what is in His heart^m.”

What this ‘mystery’ is (viz., the call of the Gentiles,) is fully explained in verse 10, and fitly is the expression “mystery of His will” applied to the Incarnation and all benefits which flow from it; as shewing that all the grace and glory which are vouchsafed to men depend not on any merits which we are able to plead, but on the mysterious workings of God’s good-will towards us; “for who shall say, What hast Thou done? or who shall withstand Thy judgment? or who shall accuse Thee for the nations that perish, whom Thou hast made? or who shall come to stand against Thee to be revenged for the unrighteous menⁿ?”

according to His good pleasure

κατὰ τὴν εὐδοκίαν αὐτοῦ. St. Chrysostom (carrying on the meaning which he gave to εὐδοκία in ver. 5) says, “This He longed, this He travailed for, that He might be able to reveal to us the mystery.”

¹ Theodoret, in loc.

^m St. Chrysostom, in loc.

ⁿ Wisd. xii. 12. “Hoc placuit Deo, ejus consilium retractari non potest;

ut ostenderet in Christo mysterium voluntatis suæ tempore quo revelari illud voluit in agnitionem creaturæ.” —St. Ambrose, in loc.

It is to be observed that in the matter of the *revelation* of God's will, as well as in His *secret counsels of predestination*, the moving cause is His *εὐδοκία*.

which He hath purposed

ἣν προέθετο. Cf. Rom. iii. 25.

in Himself:

ἐν αὐτῷ, as till further proof that God was not moved by any merit on our part to save us, but only by His love and mercy.

There is another reading, ἐν αὐτῷ, which would refer to Christ, (so Theodoret, followed by Bengel and others); q.d., God has made known unto us "the mystery of His will," not indeed by Simon Magus, as he blasphemously asserted, nor by Plato, or Pythagoras, or any of the long array of philosophers, who all professed the knowledge of true wisdom, and the way to a happy life, but by His own well-beloved Son, the only true Mediator, "in whom are hid all the treasures of wisdom and knowledge." Col. ii. 3.

St. Jerome draws a distinction between *predestination* (προορισμός) in ver. 5, and *purpose* (πρόθεσις) in this verse. He makes *predestination* refer to a thing which we determine in our minds to do a long time before it is actually accomplished; while *purpose* belongs to something close at hand, so that the effect follows hard upon the determination°. And so also Sedulius. It seems, however, impossible to reconcile this definition with what St. Paul says, Rom. ix. 11,—"For the children being not yet born, neither having done any good or evil, *that the purpose of God according to election might stand*, (ἵνα ἡ κατ' ἐκλογὴν τοῦ Θεοῦ πρόθεσις μένη,) not of works, but of him that calleth."

The simplest plan, therefore, will be to conclude with Justinian that πρόθεσις (*propositum*, 'purpose,') is that which is signified by philosophers and theologians under the name

° "Inter predestinationem et propositum hi, qui solent inter verba discutere, hoc asserunt interesse, quod predestinatio alicujus rei multo ante in mente ejus qui destinet quid futu-

rum sit præfiguret; propositum autem, cum jam vicina sit machinatio, et pene cogitationem sequatur effectus."
—St. Jerome, *in loc.*

of *intention*, whence election takes its rise, and which answers to predestination. Cornelius à Lapide takes the same view, for he says,—“In Deo idem est propositum et prædestinatio.”

10. That in the dispensation of the fulness of times

εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν. Alford translates,—“In order to the œconomy of the fulfilment of the seasons,” objecting to *εἰς* being taken as *ἐν*; whereby, he says, the sense is confused^p. According to him, the whole phrase means the filling up, completing, fulfilment, of the appointed seasons, carrying on during the Gospel dispensation; so that having regard to the derivation and usage of the word (*οἰκονομία*), it will mean, “the giving forth of the Gospel under God’s providential arrangements.” He is the *Οἰκόννομος*. The genitive *καιρῶν* is one of *belonging*, or *ap-purtenance*, as in *κρίσις μεγάλης ἡμέρας*, Jude 6.

Conybeare and Howson say that the meaning of the present passage is best illustrated by chap. iii. 2, 3, and translate, “according to His good pleasure which He had purposed in Himself to fulfil, that it should be dispensed in the fulness of time.” Literally, “for a dispensation of it which belongs to the fulness of time^q.”

Rosenmüller^r says the phrase is for *τοῦ ποιεῖσθαι ἐν τῷ πληρώματι τῶν καιρῶν τὴν οἰκονομίαν ταύτην*,—“Se facturum suo (vel definito) tempore hanc dispositionem,”—“Dasz er zuletzt noch diesen Plan ausführen,” oder, “die Einrichtung machen wolle.”

The figure employed in this verse is one taken from the ordinary arrangement of families, where the father and mother, or some one in their place, provide suitable food and clothing for the household. When transferred to Divine things, this *οἰκονομία* is sometimes said to rest with God, sometimes with ministers appointed by Him. See chap.

^p “Græca et Syra, consentiente Ambrosiano et Latinis quibusdam MSS. legunt ‘in dispensationem.’” —*Estius*.

^q Thorndike (“Of the Covenant of

Grace,” chap. xxviii. 12) translates, —“For the ordering of the fulness of time, to re-collect all in Christ, whether things in heaven, or on earth.”

^r Scholia in Ep. ad Eph.

iii. 2; 1 Cor. ix. 17; Col. i. 25. *Οἰκονομεῖν* is used in the sense of 'superintending and distributing household goods,' Luke xvi. 2.

Οἰκονομία (says Zanchius) "is properly the management of a domestic establishment, so that distribution is made to each according to his needs. But here it is that special province which God the Father laid upon the Son, that having been made Man, He should take upon Himself the care of His household, that is, the Church, collected from among Jews and Gentiles, and should redeem and save it."

For the expression, "fulness of time," see Gal. iv. 4, *ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, κ.τ.λ.*; it is equivalent to *maturitas temporis*, or, perhaps, better still, *maturum tempus*, i.e., the time pre-arranged in God's mind, and indicated to man by prophecy; so that the general meaning of the whole passage will be,—God preserved as a mystery what He had from eternity decreed towards the children of men, suffering the Jews to live under the bondage of the law, and the Gentiles to walk in their own ways^s, until the time fixed in His counsels had elapsed, and Christ was born, with a view to the dispensing of all spiritual gifts and graces^t.

St. Leo^u has the following striking remarks on "the fulness of time:"—"That which Apostles preached Prophets foretold; nor was that fulfilled tardily which was always believed; but the Wisdom and Goodness of God, by this wholesome delay, made us the more capable of receiving His calling, so that what had been foretold by many signs, many words, and many mysteries through so many generations, should not in these days of the Gospel be a matter of doubt; and that the Nativity, which was destined to surpass all miracles, and all limit of

^s Acts xiv. 16, xvii. 30.

^t For, as St. Jerome well says,—*"Quomodo hæres quamdiu parvulus est, licet ipsius bona sint, tamen necdum ei debetur hæreditas; ita et mysterium, quod prædestinatum fuerat à Deo, in adoptionem filiorum Ejus, antè non potuit dispensari, nisi suo veniret tempore."*

St. Augustine, Tract. xxi. in Joh., says that we must reply, in answer to those who enquire why Christ did not

come sooner,—*"Quia nondum venerat plenitudo temporis, moderante Illo, per Quem facta sunt tempora; sciebat enim quando venire deberet; primo per multam seriem temporum et annorum prædicendus fuit; non enim aliquid parvum venturum fuit; diu fuerat prædicendus, semper tenendus, quanto major judex veniebat, tanto præconum longior series præcedebat."*

^u Serm. iii. de Natal., c. 4.

understanding, should beget in us so much the firmer faith, as its prediction had been the older and more frequent."

The Fathers have been at great pains to shew that the delay in sending Christ into the world was not an accidental circumstance, but was in pursuance of the Eternal Counsels. It would take too much space to quote even a portion of what they have said; but see Irenæus, lib. iv. c. 75; Basil, *de Christi Nativ.*; Greg. Nyss., *Orat. de Nativ.*; Greg. Naz., *Or. de Nat. et de Pass.*; Euseb., Hist. i. 2: SS. Chrysostom and Augustine abound in allusions.

Œcumenius, *in loc.*, remarks on εἰς οἰκονομίαν, "To the dispensation, he says; that is to say, to the good and useful disposal of the end of the seasons, (εἰς χρηστὴν καὶ ἐπωφελῆ διοίκησιν τοῦ πέρατος τῶν καιρῶν). For in the last times the dispensation of the Incarnation took place."

"The fulness of time he calls the time defined by God^x." "Preached unto us is Christ, the Word of God, Son of God, by Whom all things were made, who assuredly did, for the dispensation's sake, (*certe dispensationis gratia*,) take flesh, and was born of a virgin^y."

"Believing, therefore, in the unchangeable Trinity, let us believe also in the dispensation in time for the salvation of the human race^z;" referring to the Incarnation.

See Andrewes, Sermon xvi. (on the Nativity) on this verse.

He might gather together in one

¹ *Ἀνακεφαλαιώσασθαι, ut summam recolligeret, ut sub caput unum redigeret*; cf. Col. i. 20. The word properly belongs to arithmetic, (*κεφάλαιον* being 'a sum,') and means, to put several independent sums together, so as to make one grand total. The same expression occurs in rhetoric, and signifies repeating and gathering up the heads of what has been said before. See Rom. xiii. 9; Ecclus. xxxii. 8. The word is also used to denote any kind of collection, e.g., the rallying of soldiers, or bringing men of different conditions into one society.

The whole sentence, "That He might gather together in

^x Theodoret, *in loc.*

^y St. Aug. in Joh., Hom. xix. 11.

^z St. Aug. de Agone Christiano, xix. (xvii.)

one all things in Christ, both which are in heaven, and which are in earth, even in Him," admits of several interpretations, all turning on the use of the word ἀνακεφαλαιώσασθαι. If the *arithmetical* sense is adopted, the meaning will be that God determined to bring back angels and men under one common Head, viz. Christ; the bond which before united them having been broken by the sin of Adam^a. "Heavenly things, he means to say, had been severed from earthly. They had no longer one Head. So far, indeed, as the system of the creation went, there was over all One God; but as far as connexion went, this, amid the wide spread of Gentile error, was not the case, but they had been severed from His obedience^b."

"He hath set over all one and the same Head, i.e. Christ according to the flesh, alike over angels and men^c."

Œcumenius says, "That He might present One Head to angels and men, viz. Christ." So also Theophylact and Anselm.

Theodoret, *in loc.*, has the following:—"For the Divine Nature alone is free from want, and the whole creation stood in need of the healing power of the Incarnation, (τοῦ τῆς οἰκονομίας φαρμάκου). For the elements which were made for the use of men He hath made subject to corruption, since the transgression was about to make man also mortal. And the invisible powers were pained, as is probable, when they saw wickedness growing among men. For if they rejoice on account of one sinner who repents^d, as the Lord said, it is evident that they are pained when they see the contrary. But the Incarnation of the Only-begotten having destroyed death, and displayed the Resurrection, and given a pledge of the general resurrection, dispelled the sorrowful cloud. And so He calls ἀνακεφαλαιώσις that sudden change of things. For through the dispensation pertaining to the Lord Christ, (the Incarnation,) the nature of men both raises

^a Thorndike ("Covenant of Grace," chap. xviii. 12,) takes this to mean, "by Christ to reduce to the original state of dependence upon God;" and makes it nearly = ἀποκαταλλάξαι εἰς

αἰτόν, Col. i. 20.

^b St. Chrysos., *in loc.*

^c *Ibid.*

^d Luke xv. 7.

itself, and puts on immortality; and the visible creature being delivered from corruption, obtains immortality, and the tribes of the unseen (τῶν ἀοράτων οἱ δῆμοι) will always abide in joy, since pain, and grief, and sighing are passed away^e."

Consistently also with the above meaning of ἀνακεφαλαιώσασθαι, the sense may be, that God determined to fill up the places of the lost angels from the number of believers on earth. Speaking of the fallen angels, St. Gregory says^f, "This breaking-off the Mediator came to restore, that, having redeemed the human race, He might repair these losses of the angels, and might perhaps heap up more richly the measure of the heavenly country. For in Him are restored those things which are on earth, when sinners are converted to righteousness. In Him are restored those which are in heaven, when humbled men return to that place from which apostate angels fell by pride." So St. Augustine, *Ench.* 62.

If the *rhetorical* sense of ἀνακεφαλαιώσασθαι is adopted, the meaning will be that God recapitulated (or re-acted) in Christ the history of all His works, visible and invisible; since whatever was done from the beginning, either in heaven or earth, had reference to the Incarnation, and may be said to have been recapitulated in it, only with infinitely greater glory. This mode of interpretation, which makes the Incarnation a *compendium* of all history, has found many admirers; but, as Estius says, it savours strongly of Origen. If the recapitulation referred merely to things done *on earth*, the sense would be good; but it is not easy to understand what the *heavenly histories*, spoken of by St. Jerome, can mean^g. St. Chrysostom favours this interpretation, dealing, however, only with the word ἀνακεφαλαιώσασθαι, and altogether avoiding the difficulty contained in "things in heaven." He

^e "Ἀνακεφαλαιώσασθαι, 'ut sub unum caput redigerentur.' Omnia sub Christo fuerant; per peccatum autem facta erat avulsio et divulsio; atque hæc rursum sublata est. Christus Caput est angelorum et hominum. Illi cum Ipso conveniunt in naturâ invisibili; hi, in naturâ visibili."—*Bengel*.

^f Moral. xxxi. 99.

^g "Omnis dispensatio quæ ante mundum, et postea cœpit esse in mundo, tam invisibilium quam visibilium creaturarum, adventum Domini pollicebatur. Itaque universa mysteria, et omnis dispensatio vetustatis, non solum qui in terris, sed etiam qui in cœlis, in Christi passione brevi recapitulatione completa sunt."—*Sedulius, in loc.*

says, "With ourselves, in common conversation, the word means summing into a brief compass things spoken at length; the concise account of matters spoken in detail. And it has this meaning. For Christ hath gathered up in Himself the dispensations carried on through a lengthened period, that is to say, He hath cut them short. For 'by finishing the work and cutting it short in righteousness^h,' He both comprehended former dispensations, and added others beside."

Irenæusⁱ supplies another interpretation; not, however, differing materially from that which has been first mentioned, except in being more symbolical. He calls man *microcosmus*, being, as it were, a little world in himself, and containing within himself the sum of all things; so that when the Divine Word took human flesh, He then, as it were, brought back all things to Himself as their Author and First Cause.

The first interpretation has the advantage of being the most literal, and is undoubtedly the best.

all things

Τὰ πάντα. The meaning of this must depend on which interpretation of ἀνακεφαλαιώσασθαι is adopted. If the *first*, then τὰ πάντα will=τοὺς πάντας, i.e. angels and men. If the *second*, it will mean that whatsoever has been done since the foundation of the world, (and indeed in periods still more remote,) had Christ as its object, so as to make Him the one central figure towards which all the characters of history, all types, precepts, promises, and predictions converged; He being the complement of all that was ever said or done.

The most natural meaning, however, seems to be that which makes "all things" refer to these things which, having previously been torn asunder and scattered, Christ came to *collect*, and unite into one body.

in Christ,

Ἐν τῷ Χριστῷ. Observe the *article*, "in the Christ," i.e. His Christ. The article is not used with Χριστός after a preposition, unless with some special meaning.

^h Rom. ix. 28.

ⁱ Adv. Hæres., lib. iii. c. 13.

both which are in heaven,

i.e. the elect angels: "All power is given unto Me in heaven and in earth^k." St. Chrysostom¹ refers this expression to the angels. After saying, "The earth was divided from heaven, the angels were become enemies to men, through seeing their Lord insulted," he proceeds to speak of their being "united under one head in Christ," and enquires, "How? The things in heaven indeed in this way: He translated man thither, He brought up to them the enemy, the hated one. Not only made He the things on earth to be at peace, but He brought up to them him that was their enemy and foe. Here was peace profound."

St. Augustine^m says, "Inasmuch as they are restored 'which are in heaven,' when that which in the angels hath fallen thence is given back from among men; but they are restored 'which are in earth,' when the very men who have been predestinated to eternal life are renewed from their old state of corruption. And so by that single Sacrifice wherein a Mediator hath been slain, of which one Sacrifice many victims in the law were figures, things heavenly are set at peace with things earthly, and things earthly with things heavenly."

Bishop Andrewesⁿ remarks on these words, "To shew the extent of 'all,' it is subdivided into 'all in heaven,' 'all in earth;' and that I trow is 'all.' It was not amiss that he should thus sever them, and express things in heaven by name; else we should little have thought of gathering things there so high. No farther than earth, we; there is all our gathering, and there only. The Apostle points up to heaven—*sursum corda*—'to lift up our hearts, to set our affections on things there above.' Col. iii. 1, 2."

It has been thought (but with insufficient reason, as it appears,) that the angels, being in themselves changeable creatures, and so liable to fall, receive such confirmation from being "gathered together into Christ," as to render it impossible that they should quit their first estate, as the apostate angels did.

^k Matt. xxviii. 18.

^m De Fide, Spe, et Caritate, xvi. (lxiii.)

¹ Hom. iii. 3. in Col.

ⁿ Sermon xvi. of the Nativity.

and which are on earth ;

i.e. men.

even in Him :

Highly emphatic. It was enough that he had said before "in Christ," but he repeats it, in order the more fully to impress upon the minds of his readers that there is but one King of heaven and earth. It is probable also that this repetition may have had reference to Simon Magus, Menander, and others of the same school, who had a system of mediators.

It ought, perhaps, to be remarked here, that Origen^o thought that even the *fallen* angels would one day be restored to God's favour.

Some interpreters refer "things in heaven" to the *souls*, and "things in earth" to the *bodies* of men ; while others think that the Jews and Gentiles are signified. Such modes of interpretation are perfectly worthless, and are only mentioned for the purpose of shewing how dangerous it is to indulge in fancy at the expense of Holy Writ.

11. In whom

i.e. Christ.

also we

Up to this point the Apostle has been speaking of the elect generally ; he now makes direct reference to the Jews, as is shewn by the use of the word 'we' contrasted with 'ye' (Ephesian Gentiles) in verse 13. Some commentators, however, (as St. Ambrose, Gorranus, and Gregorius, followed by Hammond,) have thought that the use of this word must be restricted to the *Apostles*. The former explanation is undoubtedly the most satisfactory.

have obtained an inheritance,

Ἐκκληρώθημεν. "Sors nobis obvenit," (Vulg.); i.e. *vocationis, adoptionis, hereditatis*, or something of the same kind.

Κληρώω means ‘to choose by lot;’ in the middle it is ‘to cast lots for a thing,’ and in passive ‘to be chosen by lot.’ This is the meaning of the word in this place,—‘we were taken as a *κληρος*, (*lot*).’ The *κληροι* among the Jews were those portions of land which fell to the lot of each in the first division of Canaan. And so, in like manner, when, in the division of the whole world into Jews and Gentiles, God chose the Jews as His Own people, they were said to be His *κληρος*, Deut. iv. 20. And now that a further division has been made, and God has chosen for Himself the great family of the baptized, the same title of *κληρος* is still preserved; see 1 Pet. v. 3, *μηδ’ ὡς κατακυριεύοντες τῶν κληρῶν*, or, as it is otherwise read, *τοῦ κλήρου*. Afterwards, in a peculiar sense, this word came to be applied to God’s ministers; and it is probable that this use of the word may have misled those commentators who thought that St. Paul applied it in this place exclusively to the Apostles. It may be well to notice that there is another reading here, *ἐκλήθημεν*, ‘we were called.’ It is needless to say that the first gives infinitely the best sense. Why the grace of God is called by the name of ‘lot’ is well explained by St. Augustine in Ps. xxxi. 15: “Because in a lot there is no choice, but the will of God. For when it is said, this man does so, that man does not, there is an estimate of deserts; and when deserts are estimated, there is choice, not lot. But since God hath found no deserts of ours, He hath saved us by the lot of His Own will; because He willed, not because we were worthy.” And again, after a short interval: “This so to say hidden lot is the will of God; it is a lot among mankind; a lot coming from the hidden will of God, with whom there is no unrighteousness. For He accepteth no man’s person, but His hidden justice is to thee a lot.”

being predestinated, &c.

The connexion between this and what goes before is well shewn by St. Chrysostom: “Above he used the word ‘He hath chosen us;’ here he saith ‘we have obtained a lot.’ But inasmuch as a lot is the effect of chance, not of deliberate choice, nor of virtue, (for it is closely allied to ignorance and

accident, and oftentimes passing over the virtuous, brings forward the insignificant into notice,) observe how he corrects this very point, 'being predestinated,' saith he, 'according to the purpose of Him who worketh all things.'" And a little further on he says, "At the same time wishing to declare their privilege compared with the rest of mankind, he speaks also of inheritance by lot, yet so as not to divest them of free will." It is plain, therefore, that the repetition of the word 'predestinated' (see ver. 5) is highly emphatic, and is designed to correct any false impressions about chance or accident which might arise in the reader's mind from the use of the word ἐκκληρώθημεν.

according to the purpose of Him

"According"—in pursuance of; "the purpose of Him," and, therefore, not on account of *our own merits*. The moving cause that led God to predestinate us is not here εὐδοκία, as in verse 5, but πρόθεσις.

who worketh

Ἐνεργούντος, 'energizes,' much stronger than simply 'works.'

all things.

This may be taken either (1) absolutely, without any limit or exception; or (2) 'all these things,' i.e. which pertain to our salvation.

after the counsel of His own will :

The word 'counsel' is used, not as though God needed to make enquiries, much less seek advice, but to shew the deliberate certainty of His knowledge. 'His will' means the absolute and indefeasible right which, as Creator, He possesses over all His creatures. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure^a."

^P "Ἐνεργεῖν, quo hic utitur, operationem significat efficacem. Itaque sentit Apostolus Deum efficaciter operari salutem et totam justificationem nostram, sicut universa opera-

tur, nimirum causalitate physicâ seu propriè dictâ, quod imprudenter à quibusdam alioqui doctis negatur."—*Estius*.

^a Isa. xlv. 10.

“Not content with having said ‘predestinated,’ and ‘according to His purpose,’ he adds, ‘according to the counsel of His will;’ for he wishes to shew that not because the Jews started aside were the Gentiles as a consequence called, but that this had been ordained from the beginning, and was settled in God’s original counsel, (ἐν πρωτοτύπῳ ἔκειτο).”

“Mark now how on all occasions he takes pains to point out that it is not the result of any change of purpose, but that these matters had been thus drawn out from the very first, so that we are in no wise inferior to the Jews in this respect^s.” And again: “He had no after workings, in that He had drawn out all things from the very first.”

12. He points out the final end of election, viz., the praise and glory of God.

That we should be

q. d. this is the very reason why *we* (the Jews as distinguished from *ye* in the next verse) have received so great benefits, that they should in our hands be made subservient to the glory of God.

to the praise of His glory,

This may be taken either, (1) passively, that we should afford grounds for God being praised. “For all looking upon us who have believed in the Lord extol Christ as the Author of these blessings^t.” “For it is the praise of the glory of God when many are brought in to the faith, as it is the glory of the physician if he cures many. And so it pertains to the glory of God that He called the Gentiles, that they should partake in the healing of His salvation through the faith promised to the Jews, having the sign of redemption and future inheritance—the Holy Spirit given after Baptism^u.” Or (2) *actively*, that we ourselves should in our soul and life, and with our tongue, declare God’s glory. Not, however, that God stands in any need of such praise as we can offer, any more than the sun needs people to look upon its

^s Ecumenius, in loc.

^t Theodoret, in loc.

^a St. Chrys., in loc.

^u St. Ambrose, in loc.

brightness. It shines alike upon populous cities and barren wastes. And so with God. "The Divine Nature knoweth no want. And wherefore then would He have us praise and glorify Him? It is that our love towards Him may be kindled more fervently within us. He desireth nothing we can render; not our service, not our praise, nor anything else; nothing but our salvation; this is His object in everything He does*."

who first trusted in Christ.

Τοὺς προηλπικότας ἐν τῷ Χριστῷ, referring to the *Jews*, who were *first* called to the privileges of the Christian covenant.

Some have referred the word 'first' (πρό) to the period before the coming of Christ, in which case it would mean that they believed in a Messiah to come. See Luke ii. 25, and x. 24. Rosenmüller says positively that this is the meaning: "προελπίζειν, 'sperare rem, antequam illa adsit,' for the Jews of old expected the Messiah." There is no reason, however, why it should not also mean, 'who believed in Christ *before the Gentiles*.' We must beware of Rosenmüller's 'simple' interpretation which makes προελπίζειν = ἐλπίζειν, "qui omnem spem in Christo collocamus;" for his remark, "nam nihil aliud est quam 'sperare,' quia omnia quæ speramus futura sunt," is not likely to prove satisfactory to any one who is in the habit of weighing the meaning of words. It is only fair, however, to say that Schleusner takes the same line.

For the expression ἐν τῷ Χριστῷ, see ver. 10.

13. Up to this point St. Paul has been speaking with special reference to the *Jews*, as having had the benefits of the Incarnation first offered to them; but in this verse he addresses himself to the Gentiles, indicated by the word *ye*.

In whom

"Through whom, that is, Christ. For thus also he saith to the Hebrews (i. 1.), 'He spake to us in His Son,' (ἐν υἱῷ,)

* St. Chrys.

that is to say, 'through His Son,' (διὰ τοῦ υἱοῦ)^γ." "That is to say, *by* whom. Observe how he on all occasions speaks of Christ as the Author of all things, and in no case gives Him the title of a subordinate agent, or a minister^z."

ye also

Some verb must be understood to complete the sentence ἐν ᾧ καὶ ὑμεῖς, probably ἐστέ. Some, however, supply ἡλπίκατε, and others ἐκληρώθητε. It is to be observed that the Apostle here puts Gentiles on the same footing with Jews, as far as religious privileges and salvation are concerned.

after that ye heard

Ἀκούσαντες: "from the time when you heard," (Alford,) for "faith cometh by hearing, and hearing by the Word of God," Rom. x. 17. This refers not so much to the *outward* hearing by the ear, as to the *inward* hearing in the heart. "Who hath ears to hear let him hear^a."

the word of truth,

He applies this title to the Gospel either (1) by a Hebraism, according to which ὁ λόγος τῆς ἀληθείας would be equivalent to λόγος ἀληθής, 'doctrina vera,' as proceeding from Him who is the truth itself; or (2) in contrast to the types and figures of the law, in which case the word 'truth' will have the sense of *substance* or *reality*; see John i. 17; Rom. xv. 8; Heb. ix. 24; or (3) κατ' ἐξοχήν, as being that alone which reveals saving truth. See John viii. 32, xvii. 17, and xviii. 37. There is frequent mention of 'truth' in this Epistle: see chap. iv. 15, 21, 24, 25; v. 9; vi. 14. Œcumenius (and so Chrysostom) adopts the *second* meaning, and says, "For it is not a figure, as among the Jews, but the 'Truth itself.'"

the Gospel of your salvation:

"And well does he call it the Gospel of salvation, intimating in the one word ('the word of truth') a contrast to the law,

^γ Œcumenius, in loc. A little while before he says that in the expressions ἐν αὐτῷ and ἐν ᾧ the preposition ἐν is

equivalent to διὰ, 'through.'

^z St. Chrys., in loc.

^a Matt. xiii. 9.

in the other, a contrast to punishment to come. For what is the message but the Gospel of salvation, which forbears to destroy those that are worthy of destruction^b." The word 'your' is emphatic, including other Gentiles as well.

in whom also

Ἐν ᾧ καὶ, i. e. Christ, who is referred to in the former ἐν ᾧ. St. Jerome accounts for the repetition by supposing that St. Paul was so filled with the love of Christ, that he delighted to mention His name even superfluously. Some would refer these words to εὐαγγέλιον immediately going before. It *might* be so, but it is far better to make them relate to Christ.

after that ye believed,

Πιστεύσαντες, 'at your believing,' like ἀκούσαντες above^c. It is to be observed that ἐν ᾧ is not to be taken with πιστεύσαντες, as if it were εἰς ὃν, for it would not be easy to supply a parallel passage from the writings of St. Paul; it is to be construed with ἐσφραγίσθητε.

In this verse we have the *order* of our calling very distinctly stated. First, there is *hearing*; that is followed by *faith*; and then comes the *sealing* of the Holy Spirit; so that, as Cornelius à Lapide remarks, the seal of the Spirit is not faith itself, but follows faith.

ye were sealed

i. e. by God the Father, to Whom, as the principal agent, the Apostle ascribes our salvation. "Now He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts^d." The word 'sealed' is in the highest degree expressive of *certainty* and confirmation, and is a figure borrowed from wills and public documents which derive their force and value from the seal which is affixed to them. So Rosenmüller: "A man is 'sealed' when something is confirmed to him with the utmost certainty." Valpy's definition is even more accurate: "Σφραγίζω, trado alicui aliquid

^b St. Chrys., in loc.

^c Alford.

^d 2 Cor. i. 21, 22.

adjuncta premissione perpetuæ possessionis.” This expression acquires additional force when we remember that up to this present day in the East it is not the name but the seal which gives effect to any document, some traces of which we find in our own expression ‘signature,’ which really means not the name of the person signing, but his seal. There is also, no doubt, contained in this word the notion of being *set apart* as God’s peculiar property; for as herdsmen mark their cattle, and in olden times masters used to brand their slaves, so a mark is set upon God’s children by which they may be discerned from other men. “And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.”

It must also be borne in mind, as considerably heightening the force of this expression, that as a seal leaves its *impression* on the object on which it is stamped, so Christians should in their lives and conversation express the lineaments of Him with whose Image they have been marked. St. Ambrose^f, after quoting Cant. viii. 6, says, “The Apostle Paul says that we are sealed by the Spirit, since we have the Image of the Father in the Son, and the seal of the Son in the Spirit.”

It is to this ‘impress’ that Pontius alludes^g when he speaks of those Christians who were branded and sold as slaves, as having been marked on the forehead a *second time*:—“Confessores frontium notatarum secunda inscriptione signatos.”

St. Chrysostom sees in the use of this word an indication of especial forecast. “He does not,” he says, “speak of our being predestinated only, nor of our being allotted our inheritance, but further, of our being sealed. For just as though one were to make those who should fall to his lot manifest, so also did God separate them for believing, and sealed them for the allotment of the things to come. You see how, in process of time, He makes them objects of

^e Ezek. ix. 4. See also John vi. 27, where this is applied to Christ,—Τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ Θεός,

i. e. set apart.

^f De Virginibus, lib. i. 48.

^g Pontius, Vita Cypriani.

wonder. So long as they were in His foreknowledge they were manifest to no one, but when they were sealed they became manifest."

with that Holy Spirit of promise,

Τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ. Τὸ Πνεῦμα τῆς ἐπαγγελίας here = *πνεῦμα ἐπηγγελμένον*. And so St. Chrys.:—"Doubtless it means that we have received that Spirit according to promise. For there are two promises, the one by the prophets, the other from the Son." Such promises were given, Ezek. xxxvi. 26; Joel ii. 28. Alford objects to taking *τῷ ἁγίῳ* with *τῷ Πνεύματι*, but construes it separately,—

the Holy One.

He says truly there is an emphatic pathos in the words *τῷ ἁγίῳ* which should not be lost in the usual prefix, 'the Holy Spirit.' q. d. The Spirit with whom God sealed you is even *His own* Holy Spirit. St. Cyril^h applies this passage to baptism, as the time when the sealing takes place. "For at the season of baptism, when thou goest to the bishops, or presbyters, or deacons, (for its grace is everywhere, in villages and in cities, on them of low as on them of high degree, on bondsmen and on freemen, for this grace is not of men, but the gift is from God through men,) approach the minister of baptism, but approaching, think not of the face of him thou seest, but remember that Holy Ghost of Whom we are now speaking. For He is present in readiness to seal thy soul, and He shall give thee that seal at which evil spirits tremble, a heavenly and sacred seal, as also it is written, 'In whom also after that ye believed, ye were sealed with the Holy Spirit of promise.'"

The custom of signing with the cross in baptism is, of course, to be referred to the belief of the universal Church that the Holy Ghost 'sealed' those who were brought to the font. "For though the sign of the cross, made upon him that is baptized, remain not visible upon him, yet, being done publicly and solemnly, and, as St. Paul saith of Timothy, 'under many witnesses,' (1 Tim. vi. 12,) he is not-

^h Catechet. Lect. xvii. 36.

withstanding to be challenged by it of what he undertookⁱ." The signing with the cross was called in the early Church *sigillum*, 'the sign,' or 'seal.' "*Σφραγίσαι* est (apud Patres) *signum crucis imprimere* . . . *usitatissima hæc significatio*."—*Suicer, Thes.*, sub voc. *σφραγίζω*^k.

Suicer (foot-note to p. 1199, vol. ii.) says, on the authority of Dionysius, that the expressions *Σφραγίς* and *Σταυροειδής* were used indiscriminately. Dionysius in the passage referred to is indeed speaking more particularly of ordination^l, but there is abundant testimony to shew that the sign of the cross in baptism was universal, and also that this particular sign was called by the Greeks *Σφραγίς*, by the Latins *Signum*. *Τὸ δὲ ὕδωρ ἀντὶ ταφῆς, καὶ τὸ ἔλαιον ἀντὶ Πνεύματος Ἁγίου, ἡ σφραγίς ἀντὶ τοῦ σταυροῦ, τὸ μύρον βεβαίωσις τῆς ὁμολογίας*^m.

St. Cyprian is evidently speaking of baptism when he says that "Those only can escape damnation who are born again and sealed with the seal of Christ." This 'seal' is also on the forehead, for he says also, "*Quod autem sit hoc signum et in qua parte corporis positum manifestat in alio loco Deus, dicens Transi per medium Ierusalem et notabis signum super frontes virorum*"ⁿ."

ⁱ Thorndike, "Of the Covenant of Grace," ch. iv. 11.

^k Thorndike ("Of the Laws of the Church," ch. xxx. 8) has the following excellent remarks, which it is hoped may not be thought to be altogether out of place here:—"I am not to forget the sign of the cross, though a ceremony which I cannot say the Church hath either precept or precedent for in the Scripture, having prescribed that there is no presumption that it cometh not from the Apostles, because no mention of it in Scripture. Justin the Martyr mentioning the use of it, Tertullian and St. Basil testifying that it was common to all Christians, all times, all parts of the Church whereof there is remembrance, using it: choose whether you will have St. Paul (when he saith, 'In whom we were sealed by the Holy Spirit of promise,' Eph. i. 13; and again, 'By whom ye are sealed to the day of redemption,' Eph. iv. 30,)

to intimate that the Holy Ghost was given by Baptism, which was solemnized by signing with the sign of the cross, or that the Church took occasion upon those words to appoint that ceremony to be used in baptizing; it will nevertheless remain grounded that the use of it on all occasions, in all times, over all parts of the Church, is to be ascribed to the apostles. And certainly there are many occasions for a Christian to have recourse to God for His grace upon protestation of his Christianity, (which is the condition upon which all grace of God becomes due,) when there is neither time nor opportunity to re-collect his mind unto a formal address by praying to God; all which this ceremony fitly signifieth." See also Hooker, *Eccl. Pol.*, v. 65.

^l Dionysius, *de Hier. Eccl.*, c. 5.

^m *Constit. Apost.*, lib. iii. c. 17.

ⁿ Cyprian and Demet., p. 194.

Justinian reminds us that there are four things to be observed in reference to the sealing mentioned in this verse: 1. the person who seals, i. e. God; 2. those who are sealed, i. e. those who are justified; 3. the seal, i. e. the justifying grace; 4. the impress of the seal, i. e. the likeness of God in which the baptized were re-created.

14. Aretius calls this verse a short exposition, (ἐκθεσις,) setting forth the benefit of our being sealed by the Holy Spirit. Similar language occurs 2 Cor. i. 22, and v. 5.

which

Ὁς. This may be referred (1), to Christ, or (2), infinitely better, to the Holy Spirit mentioned in last verse. This interpretation has been objected to on the ground that ὁς is masculine, while Πνεῦμα is neuter. But it may well be replied that ὁς agrees with Πνεῦμα as being connected with it in sense, (*ratione sensus*), since the Holy Spirit is a *Person*°. There is also another reading, ὃ ἐστίν.

is the earnest

Ἀρραβών, better 'an earnest,' since there is no article. Ἀρραβών is (according to Rosenmüller^p) a word of Hebrew origin^q, which the Greeks probably received from the Phœnicians, and the Romans from them. It has various significations, and amongst others that of *a portion of a price paid down*, as security for what is to follow. This word (translated into Latin by *arrha*) differs, according to Dumesnil^r, from *pignus*. *Arrha* is 'earnest-money given as security for the execution of a bargain;' *pignus* 'a pledge given as a security for money lent.' A pledge is to be returned on the money being repaid, but the earnest-money is kept. St. Jerome observes this distinction. The word, as it occurs in this place, is exceedingly forcible, "for if the *earnest* is so great, what will the possession itself be^s?" The metaphor is that the gift of the Holy Spirit was an 'earnest' (i. e. a

° John xvi. 13.

^p Scholia in 2 Cor. i. 22.

^q Gen. xxxviii. 17, 18, 20.

^r Latin Synonyms, art. 283.

^s St. Jerome, in loc.

part-payment in advance) of the price required for the full deliverance of those who had been slaves of sin, but now were purchased for the service of God^t. St. Augustine^u says, "What is the thing itself, if the pledge be such as this? And it ought not to be called a 'pledge,' but an 'earnest.' For when a pledge is put down, as soon as the thing itself is paid, the pledge is taken back; but an earnest is given out of the thing itself which is promised to be given, so that when the thing is paid, what has been given is made up, not changed." Œcumenius says, "The 'earnest' guarantees the whole. Therefore God, guaranteeing the adoption and unnumbered blessings, gave as an 'earnest' of the heavenly inheritance the Holy Spirit."

"He shewed the magnitude of those things which are expected; for if the grace which was given, by which miracles were wrought, and the dead were raised, and lepers were cleansed, and devils expelled, and other things like these were done, occupies the place of an 'earnest,' (ἀρραβῶνος τάξιν ἐπέχει,) it is plain that they who believe would enjoy far greater grace^x."

"He makes the things already bestowed a sure token of the promise of those which are yet to come. For this reason he further calls them an 'earnest,' for an earnest is a part of the whole. He hath purchased, what we are most concerned in, our salvation; and hath given us an earnest in the meanwhile^y."

until the redemption of the purchased possession,

Εἰς ἀπολύτρωσιν τῆς περιποιήσεως. *Eis* here means 'in order to,' 'with a view to,' not 'until,' as in English version.

For the different meanings of *ἀπολύτρωσις*, see ver. 7. It here signifies *perfect deliverance* from sin and death; which is, in other words, a blessed resurrection. See Rom. viii. 23. Alford is right when he says that this word is often used by the Apostle to signify the full and exhaustive accomplishment of that which it imports.

^t Conybeare and Howson, "Life and Epistles of St. Paul."

^u Hom. cvi. 16, in New Test.

^x Theodoret, in loc.

^y St. Chrys., in loc.

Περιποίησις means the 'action of acquiring;' and in this sense it is used 1 Thess. v. 9, ἔθετο ἡμᾶς ὁ Θεὸς εἰς περιποίησιν σωτηρίας, 'for the acquiring of salvation;' and so 2 Thess. ii. 14, ἐκάλεσεν ὑμᾶς εἰς περιποίησιν δόξης, κ.τ.λ.; see also Heb. x. 39. Then, by metonymy, it comes to signify 'the thing purchased or acquired,' as in this place; see also Acts xx. 28. In order to fix the exact meaning of the word in this place, which seems to be almost that of *God's peculiar people*, it must be remembered that such a sense of this, and its cognate word *περίειμι*, would be familiar to every reader of the Old Testament: see Exod. xix. 5; Deut. xiv. 2, xxvi. 18; Ps. cxxxv. 4; Isa. xliii. 21. It is certain that this Old Testament sense was adopted by the writers of the New: see Acts xx. 28; 1 Pet. ii. 9. So that, although (as Alford admits) no other case can be alleged in which the word stands so absolutely as it does here, yet it will be safe to give such a meaning to it as will make it equivalent to God's own peculiar purchased possession².

This word is, of course, highly emphatic, and is much more significant than *κληρος*, (ἐκληρώθημεν, see ver. 11,) involving, as it does, the whole process and labour of acquiring. The general meaning of the whole is, It is God's will that His Holy Spirit should abide in us, by way of earnest, until the time of our full release from sin and death arrives, and we are admitted into heaven. "For our absolute redemption takes place then. For now we have our conversation in the world, we are liable to many human accidents, and are living amongst ungodly men. But our absolute redemption will be then, when there shall be no sins, no human disasters, when we shall not be indiscrim-

² Bishop Andrewes (Serm. xviii., Of the Resurrection) says, "I find ascribed to Christ's Blood a price; not only of ἀπολύτρωσις, that is, 'a redemption, or ransom,' but also *περιποίησις*, that is, of 'perquisition, or purchase.' And I find them both in one verse. So that this Blood availed, as to pay our debt, so over and above to make a purchase; served not only to procure our peace, but to state us in a condi-

tion better than ever we were before. Not only brought us, but bought us; nay, not only bought us and brought us back, but bought for us further an everlasting inheritance, and brought us to it." See also Serm. vi., Of the Sending of the Holy Ghost, on Eph. iv. 30: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

inately mixed. At present, however, there is but an earnest, because at present we are far distant from these blessings^a."

It is not to be supposed that because the Holy Spirit is given as the 'earnest' of our inheritance in heaven, all persons to whom He has been given will necessarily enter upon the enjoyment of this inheritance at last. The Holy Spirit may be 'grieved,' (i.e. by the sins of the person whom He inhabits,) and, finally, 'quenched;' so that the 'earnest' of the future inheritance no longer remains. In mercantile transactions, he who fails to fulfil the conditions forfeits the *arraha*. So far, then, from the *full fruition* necessarily following upon the *foretaste*, it is plain that the human will has an important office to discharge in the matter.

unto the praise of His glory.

"As if he said, if He had promised this for *our sake* there might perhaps be room to doubt; but if, so that *His glory* should be held in admiration, who will hereafter gainsay^b?"

St. Chrysostom says, "We find the same language up and down applied to the case of the Israelites: 'Do thou this for Thy Name's sake^c;' and again, God Himself said, 'I do it for Mine own sake^d;' and so Moses, 'Do it, if for nothing else, yet for the glory of Thy Name.' This gives those who hear it full assurance; it relieves them to be told that, whatever He promises, for His own goodness' sake He will most surely perform." It is to be observed that whatever blessing falls to the lot of man through Christ, the Apostle contemplates as tending εἰς δόξαν πατρός: see Phil. ii. 11, and 2 Cor. i. 20; on the last of which places St. Chrysostom remarks, "If they be for the glory of God, they will certainly come to pass. For His own glory He will not think little of, even did He think little of our salvation. But as it is, He thinketh not little of our salvation either, both because He loveth mankind exceedingly, and because our salvation is bound up with His glory from these things accruing."

15. Wherefore

On account of what has been said before, and specially

^a St. Chrys., in loc.

^c Ps. cix. 21.

^b Ecumenius, in loc.

^d Isa. xlviii. 11.

“on account of the good things which are laid up for those who believe and live rightly^e.”

I also,

St. Chrysostom says here, “Never was anything equal to the yearnings of the Apostle; never anything like the sympathy and affectionateness of the blessed Paul, who made his every prayer in behalf of whole cities and peoples, and writes the same to all, ‘I thank my God for you, making mention of you in my prayers^f.’ Think how many he had in his mind, whom it were a labour so much as to remember; how many he made mention of in his prayers, giving thanks to God for them all, as though he himself had received the greatest blessing.”

after I heard of

Ἀκούσας. He is speaking of the spiritual progress of the Ephesians since his departure, wishing them to understand that the reports which have reached him concerning them have been favourable; not but that *actual knowledge* as well as *hearsay* intelligence is often implied in ἀκούειν: see Eph. iii. 2, εἶγε ἡκούσατε τὴν οἰκονομίαν, κ.τ.λ.

“Some have conjectured that the blessed Apostle wrote the Epistle when he had not as yet seen them (the Ephesians). But they ought to consider that in writing to the Corinthians, when he had heard painful tidings of them, he wrote^g, ‘For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.’ As, therefore, in that case having heard painful reports, he wrote in grief, so also when he had heard pleasing tidings concerning these, he weaves a garland of praise^h.” For more on this subject see introductory observations.

your faith

Τὴν καθ’ ὑμᾶς πίστιν. Literally, ‘the faith which is among

^e Eecumenius, in loc. “Quia felicitas Christianis parata est maxima.”—*Rosenmüller*.

^f Rom. i. 9; 1 Cor. i. 4; Phil. i.

3, 4; Col. i. 3; 1 Thess. i. 2.

^g 1 Cor. i. 11.

^h Theodoret, in loc.

you;’ it is not=*ὑμετέραν* as ordinarily rendered, implying that some might be *destitute* of this faithⁱ.

in the Lord Jesus,

Ἐν τῷ Κυρίῳ for *εἰς τὸν Κύριον*.

and love

St. Chrysostom says: “He on all occasions knits together and combines faith and love, a glorious pair^k.” On the necessity of ‘love’ being added to ‘faith,’ see Gal. v. 6, “Faith which worketh by love.” Love may be called the *fruit* of faith; and, therefore, the Apostles pray for *increase of faith*, that they may be able seven times a day to forgive an offending brother^l.

unto all the saints,

To ‘all,’ not merely those immediately connected with them; according to the precept, Gal. vi. 10, “As we have therefore opportunity, let us do good unto all men.” Similar instances of the use of the word ‘all’ occur, Eph. iii. 8, 9, 18; iv. 6, 13; vi. 18, 24. “Nor does he mention the saints of that country only, but all^m.”

16. Cease not

For, since the benefits are continuous, the rendering of thanks should be continuous alsoⁿ. “Longing desire prayeth always, though the tongue be silent. If thou art ever longing, thou art ever praying. When sleepeth prayer? When desire groweth cold^o.”

to give thanks

“It is meet, then, to give thanks to God, both for all the things which mankind have received at His hands, both heretofore and hereafter; and meet to give Him thanks also for the faith of them that believe^p.”

ⁱ Alford, in loc.

^k Θα μαστήν τίνα ξυνωρίδα. And Euseb. Hieron., καλλίστην ἀποτελῶν ξυνωρίδα.

^l Luke xvii. 5.

^m St. Chrys.

ⁿ “i.e. quàm frequentissimè, et ut ita dicam, incessanter et continuè Deo gratias ago pro vobis.”—*Estius*.

^o St. Aug. Hom. xxx. 6, in New Test.

^p St. Chrys., in loc.

for you,

i.e. for your faith and love.

making mention of you

i.e. *special* mention.

in my prayers;

See Col. i. 9; q.d. in those prayers of mine on your behalf, wherein I implore God to cause the spiritual gifts and graces which have taken root among you to bring forth abundant fruit. "Whether a minister shall do more good to others by his prayers or preaching," (says an old writer,) "I will not determine; but he shall certainly by his prayers reap more comfort to himself."

17. He here mentions the subject of his 'prayers,' spoken of in verse 16.

That the God

Shewing whom we are to invoke; and from whom all blessings, spiritual and temporal, are to be sought; q.d. in order to obtain what I pray for, I make no display of merit on my own part, but I shew forth that He whom I am addressing is God, and therefore *able* to grant all my petitions.

of our Lord Jesus Christ,

It is plain that this is spoken not of the *Divine*, but of the *Human* nature of Christ, in respect of which the Father is said to be "the God of our Lord Jesus Christ;" for if God is in Holy Scripture said to be "the God of Abraham, Isaac, and Jacob," &c., because He manifested Himself to them, made covenants with them, and gave them special tokens of His favour; much more is He the God of the MAN Christ Jesus, as loving Him, and shewing Him favour beyond all others. See John xx. 17, "I ascend unto My Father, and your Father; and to My God, and your God:" and 1 Cor. xi. 3, "The Head of Christ is God."

the Father of glory,

See Ps. xxiv. 7. God is called "the Father of glory,"

(1), as being supremely glorious in Himself, and thus distinguished from all other fathers: or (2), as being the Source and Author of all glory, whether in heaven or earth, so that whatsoever brightness any created being has, it is only the reflection of His eternal light: or (3), since all glory is due to Him from all creation: or (4), which is by far the best, as being the Father of the Only-begotten Son, whose *Glory* shone forth in His manhood: "We beheld His glory, the glory as of the Only-begotten of the Father^a."

Œcumenius says, "'Glory' he called the Divine Nature." "He has put this distributively; for he called the same the God and Father of the same. 'God' indeed as of man; but 'Father' as of God. For he called 'Glory' the Divine Nature. So also in the Epistle to the Hebrews, 'Who is the brightness of Glory,' that is, of the Divine Nature^r."

St. Jerome, *in loc.*, says, "*The Father of Glory* is so to be understood, as that since our Lord Jesus Christ is Himself the Word, Wisdom, Truth, Peace, Justice, Strength, so is He also 'Glory,' according to that which is said in another place^s, 'And the Glory of the Lord shall be revealed;' and in almost all the old law it is written that the 'Glory of God' was seen above the tabernacle of witness; and the Psalmist sings, 'Awake up, my Glory.' And this 'Glory,' lighting up the world with its brightness, made a temple for Itself of the Virgin's womb, of which temple God is become the 'Father of Glory^t.'"

may give unto you the spirit of wisdom and revelation

Among other gifts bestowed upon the faithful by the Holy Spirit is 'wisdom,' (see Isa. xi. 2); not indeed that which

^a John i. 14; see also 2 Cor. iv. 6.

^r Theodoret, *in loc.*

^s Isa. xl. 5.

^t St. Ambrose, *in loc.*, has the following:—"Claritatis Patrem vocat Deum, et Christi Deum, cum verus Pater Christi sit Deus, et Deus creaturæ. Sed et ipse Dominus eadem dicit, 'Vado ad Patrem meum, et Patrem vestrum, Deum meum, et Deum vestrum.' Totius ergo claritatis Pater est; quia ab ipso est omnis

claritas, et potestas, et dignitas. Est et Pater Christi, sed aliter; quia hic verus Filius est, et Deus omnium, sed non ita Christi Deus est. Sic enim Deus Christi est; quia Deus de Deo Christus est: cæterorum autem Deus est causa terroris, sicut Ipse dicit in Malachia prophetâ 'Si Deus ego sum, ubi est timor meus?' It is to be observed that St. Ambrose, according to his usual custom, prefers 'claritas' to 'gloria.'

pertains to carnal things, but that which has its end and aim in heaven: see Acts vi. 3; 1 Cor. ii. 6; Col. i. 9, 28; James i. 5. There is a special fitness in mentioning this *heavenly wisdom* to the Ephesians, as people who would be acquainted with the reasonings of philosophers in the pursuit of wisdom falsely so called. 'Revelation' signifies a special unfolding of matters not understood by all: see 1 Cor. xiv. 6, 26; and Eph. iii. 3.

The use of the word in this place teaches us the way in which the Holy Spirit bestows and increases 'wisdom,' viz., by the 'revelation' of sacred things. And this is effected by taking away the veil from our hearts, and illuminating our minds, so that they are rendered capable of receiving and understanding divine things: "Ut revelatâ facie gloriam Domini contemplemini^u." See Luke xxiv. 45; Acts xvi. 14; 2 Cor. iii. 14—16. It is not to be supposed that there is now any special revelation to *individuals*,—such as is claimed by some bodies of enthusiasts,—since the Holy Spirit is poured out on all the baptized; and though all have not the same gifts, nor even the same measure of the same gift, yet to no one is a new or supplemental 'revelation' vouchsafed, which in any way differs from the authorized canon of the faith which was once delivered to the saints. It is not improbable that a misapprehension of the *meaning* of the word 'revelation' may have led some well-intentioned people to expect that from time to time certain things connected with the spiritual world would be brought to light which were never known before. To *reveal* is not necessarily to tell a thing for the *first time*, but to make known to somebody that which *he* did not happen to know before. In one sense, of course, all Christians who study God's Holy Word with proper aids and with suitable dispositions, will, from time to time, experience 'revelations;' but still, to the last, these 'revelations' will be nothing *new*; they will only be portions (and very insignificant ones) of *THE revelation* which Christ made, and deposited in His Church.

Gorranus remarks here that there are certain things which

^u Sedulius, in loc.

man reveals to God, some which God reveals to man, and others which man reveals to man. Man reveals to God four things: (1) his *sins*, that He may wipe them out, as the sick man exposes his wounds to the physician; (2) his *business*, that He may take it under His protection, as the client relates his case to the advocate; (3) his *wants*, that He may satisfy them; (4) his *works*, that He may direct them.

God reveals to man certain things at the *present* time, and some in the *future*.

At the *present* time, four things: (1) knowledge of Holy Scripture, as a master teaches a science; (2) a vision of glory, as a merchant something that he has for sale; (3) the Catholic faith, as the inhabitant of a country shews the right road to a stranger; (4) perfection of life, as a father displays treasure to his son.

In the *future* He will reveal four things: (1) the consciences of all men, as the sun reveals colours; (2) the ignominy of sinners, as an accuser, thieves; (3) the severity of punishment, as a judge his anger; (4) the immensity of glory.

The things which man reveals to man are too numerous to be specified.

in the knowledge of Him :

'*Εν ἐπιγνώσει αὐτοῦ*, for *εἰς ἐπίγνωσιν*, 'that ye may know God more and more,'—"to give you a spirit of wisdom and insight in the true knowledge of Himself^x." '*Επίγνωσις* is here 'full and accurate knowledge,' being stronger than the simple *γνώσις*. See Rom. iii. 20; Eph. iv. 13; Col. i. 9, 10; ii. 2, 3; 1 Tim. ii. 4; 2 Tim. ii. 25; iii. 7; Titus i. 1; Philem. 6; 2 Pet. i. 2, 3, 8; ii. 20. The 'knowledge' of God here spoken of must be supposed to refer not to His nature, which is inscrutable, but to the method of His dealings with His children; more particularly His love and mercy as exhibited in the Incarnation.

By using this word the Apostle no doubt intended to level a blow at Simon Magus and his followers, who, while

^x Conybeare and Howson.

affecting knowledge superior to that of other men, admitted (as Epiphanius, *Heres.* 23, 27 tells us) that the Father was an *unknown* Person; whereas true religion is said by our Lord Himself to consist in the knowledge of God. "This is life eternal, *that they might know Thee*, the only true God^v."

* St. Jerome distinguishes thus between *γνώσις* and *ἐπίγνωσις*: *γνώσις* is *cognitio*, i.e. the knowledge of things which were previously unknown; *ἐπίγνωσις* *agnitio*, i.e. the recognition (or recalling) of things which were once known, but have been forgotten. He introduces this definition for the purpose of proving that formerly certain *souls* had known God in heaven, but having been thrust down into *bodies*, forgot their heavenly knowledge, and only regained it by the intervention of the Holy Spirit. This was Origen's view. It is, of course, perfectly worthless; but it is right to mention it, as it occurs so frequently in early writings.

18. The eyes of your understanding being enlightened;

Πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας ὑμῶν. There is another reading of *καρδίας* for *διανοίας*, 'the eyes of your heart,'—by no means an uncommon figure in all languages. See Ovid, *Metam.* xv. 63: "Et quæ natura negabat visibus humanis, oculis ea pectoris hausit." And so Philo, *De Mundi Conditura*: ὅπερ ὁ ὀφθαλμὸς ἐν τῷ σώματι, τοῦτο ὁ νοῦς ἐν τῇ ψυχῇ. See also Matt. vi. 22.

There is a passage in St. Augustine^z which illustrates this verse. Speaking of the Beatitudes^a, he says, "In none of these hath it been said, 'They shall see God.' When we come to the 'pure in heart,' there is the vision of God promised. And not without good cause; for there, in the heart, are the eyes by which God is seen. Speaking of these eyes, the Apostle Paul saith, 'The eyes of your heart being enlightened.' At present, then, these eyes are enlightened, as is suitable to their infirmity, by faith; here-

^v John xvii. 3.

^z Hom. iii. 6 in New Test.

^a Matt. v.

after, as shall be suited to their strength, they shall be enlightened by sight."

Bp. Andrewes^b says,—“We are to take notice that there is in every man of us two men. Plato (*De Rep.* iv. 9) had seen this and had set it down, and it is thought the Apostle took it from him—(1) an outward, and (2) an inward man. Now if there be an inward man, we must allow him senses as a man; he must have eyes. So he hath; ‘having the eyes of your understanding lightened.’ Here are eyes; by them did Abraham, and even by them and by no other do we, see Him.”

Πεφωτισμένους τοὺς ὀφθ., κ.τ.λ., is construed in a variety of ways, but it is best to look upon it as an accusative absolute by a very common Atticism.

St. Jerome is at great pains to defend St. Paul’s Greek in this place, thinking this must be one of the passages which he alluded to when he said he was “rude of speech.” St. Chrysostom, Theodoret, and Theophylact saw no difficulty, nor need any one else.

This portion of the Apostle’s prayer shews the way in which the Holy Spirit reveals mysteries, viz., by illuminating the understanding, which thus becomes capable of judging of things spiritual, since (as St. Jerome says) “spiritual promises can only be perceived with spiritual eyes.”

that ye may know

i.e. more and more; for they had some knowledge already.

St. Chrysostom says that the Apostle wishes to establish what he is saying *from already* existing facts. “For, whereas he was about to mention some things which had already come to pass, and others which had not as yet happened; he makes these which have been brought to pass a pledge of those which have not, in some such way, I mean, as this, ‘that ye may know,’ &c.”

what

T’is for *ποταπή*, i.e., of what kind, how great, and how sure.

^b Serm. viii., Of the Nativity.

^c 2 Cor. xi. 6.

the hope

is here placed by metonymy for 'the thing hoped for.' See Gal. v. 5; Col. i. 5; Titus i. 2, ii. 13; Heb. vi. 18.

of His calling,

i. e. wherewith He called us, or, *εἰς ἣν ἐκάλεσεν ἡμᾶς*, 'to which He called us.' See Isa. lxiv. 4. "For if ye knew to how great a hope ye are called, ye would readily despise every hope of the world; and if ye saw the riches of the inheritance of God, every earthly inheritance would affect you with horror^d."

And St. Chrysostom^e, speaking of the necessity of having an eye for things unseen, says, "Such eyes as thou hadst gotten, such are the eyes which are given by Christ; for as these bodily eyes see indeed the things that are seen, but things unseen they see not; so these (heavenly eyes) do the contrary: none that beholds the invisible things beholds the visible; no one beholding the things seen beholds the invisible. Is not this the case with us also? For when having turned our mind inwards we think of any of the unseen things, our views become raised above the things on earth."

and what the riches of the glory of His inheritance

Καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ. *Πλοῦτος* is often used for 'the greatest possible abundance.' Alford says of these words, "What a rich, sublime cumulation, not to be weakened by any resolution of the genitives into adjectives." The sense is, in Christ there is the richest patrimony laid up for us; the richest, as being not merely *a store* of wealth, but the very *source* of wealth itself.

'Glory' is here called an 'inheritance,' because it is bestowed upon us as being the adopted *sons* of God, and co-heirs with Christ. Æcumenius exclaims, "What surpassing words! Riches—glory—inheritance of God!"

"The blessed Apostle discoursing with a tongue of flesh, and not being able to extol the Lord as he wished, and to display the greatness of His gifts, gathers many expressions

^d Sedulius, in loc.

^e Hom. lii. in Act.

together, striving to the utmost of his power to shew this. And so he collects together 'the hope of His calling,' and 'the riches of the glory of His inheritance,' and 'the exceeding greatness of His power,' and 'the good pleasure of His will,' and other expressions of the same kind."

in the saints,

This is added to shew that not *all* who are now called to Gospel privileges will ultimately enter upon the enjoyment of the heavenly inheritance, but only those who persevere in faith and holiness. "In justis et sanctis; non in omnibus hominibus^f."

This is the common way of explaining these words; but there appears to be no sufficient reason why they may not be referred to the *glorified saints* in heaven. This interpretation is favoured by the evident contrast between *οἱ ἅγιοι* in this verse, and *οἱ πιστεύοντες* in the next; the latter referring to the *militant*, and the former to the *triumphant Church*.

Either interpretation gives a good sense.

19. And what is the exceeding greatness of His power

Καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ. 'Υπερβάλλειν is properly 'to throw beyond the mark,' and then comes to mean 'to excel:' see chap. iii. 19; 2 Cor. iii. 10. The Apostle is here speaking either (1) of the blessed resurrection which awaits the faithful, the hope of which is confirmed by the Resurrection of Christ; in which case the sense will be, that ye may know what is the surpassing greatness of God's power which *He will hereafter shew* towards us who believe the Gospel, viz., by raising us up to eternal glory, as He raised Christ from the grave; or (2) of *what has already taken place*, viz., the conversion of the faithful from the service of idols to the worship of the true God, wherein was an exercise of Omnipotent power similar to that by which God raised Christ from the dead. "He has spoken of certain things which are to be, and he

^f Primasius, in loc.

speaks also of what has taken place, so that by this the other promises also may be credited. But what is this? Why, that we have believed; for truly it is the greatest proof of the power of God that we, who were so fierce (beastlike), should believe in God, and should be seeking after heavenly knowledge^g."

"Who can comprehend the greatness of His power, and His ineffable goodness which He has shewn, either towards those of the circumcision, or those of the Gentiles, who have believed, that He should make them believers and members of His own Son, (who is the Head of His Church,) and should place them at His own Right Hand in heavenly places^h?"

to us-ward

Εἰς ἡμᾶς, i.e. 'for our sake,' 'for our good;' *ἡμᾶς* refers not merely to the Jews, but to all who embrace the faith of Christ.

who believe,

St. Chrysostom with good reason thinks it a greater proof of God's power that men's souls are persuaded, than that the dead are raised. "It is upon this," he says, "that he builds up the whole argument; because to human calculations it is far more difficult to influence the choice than to work upon the powers of nature."

according to the working of His mighty power,

Κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ. Rosenmüller connects this with what immediately precedes, thus, "who believe on account of His surpassing power;" and goes on to say that it is just the same whether we translate *κατὰ propter* (as, Matt. xix. 3, *εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν*), or *ex*, so that the sense is, 'whose faith depends on the working of the Divine power,' which we perceive in the Resurrection of Christ; (as, Acts iii. 17,) *οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε*, 'out of ignorance.' See also Luke i. 18.

^g Ecumenius, in loc.

^h Primasius, in loc.

It is to be observed that the Apostle here uses *three* different words, so as to give us the highest possible notion of God's power,—*ἐνέργεια*, *κράτος*, *ἰσχύς*. These words may be distinguished as *ἰσχύς* the root, *κράτος* the trunk with its branches, *ἐνέργεια* the fruit. Alford says, *κράτος* is the actual measure of *ἰσχύς*, His might. The latter is the attribute, subjectively considered; the former the weight of that attribute, objectively esteemed; the *ἐνέργεια*, the operation, in matter of fact, of the strength of that might. Rosenmüller is wrong in making these words synonyms.

The literal translation will be, “according to the working of the strength of His might.”

20. Which He wrought

“*Ἦν ἐνέργησεν*. Κατὰ (from the preceding verse) must be repeated. The Apostle illustrates what he has already said about the Divine power by an example; q.d. we ought not to be astonished that such an exercise of Omnipotence is promised in our behalf, since God has already raised One from the dead, and He our Elder Brother, the new Adam, the First-fruits of them that sleep. “*Ἐνεργεῖν ἐνέργειαν* is *vim exserere*, as ἀγάπην ἀγαπᾶν, die er an Christo bewiesen, etc. And so Christians are said to believe on account of this same infinite power of Almighty God which He exerted in raising Christ from the dead. For the Resurrection of Christ is the most sure foundation of our faithⁱ.”

Tertullian translates *ἐνέργησεν* by *inoperatus est*, which is a happy rendering, as the word means a great deal more than is comprised in the simple verb ‘to work.’

in Christ,

St. Jerome well says, “Every day Christ rises from the dead, since every day He is raised in penitents^k.”

ⁱ Rosenmüller, Scholia in Ep. ad Eph.

^k “Membrum illud de potentiâ divinâ illustrat per exemplum. Est autem valde appositum, nam de Christo capite loquitur, ejus exemplo nos confirmare possumus infinitis modis;

q.d., si nullum esset illius paternæ potentiæ exemplum in rerum naturâ, certò hoc unicum longè illustrissimum esse potest, quod in Filio suo nobis proposuit. Paternæ potentiæ exempla multa in Christo extant.”—*Arelius, in loc.*

when He raised Him from the dead,

Two things are carefully to be observed here:—

1. That the Resurrection of our Lord is not to be regarded merely as a *pledge* of ours. It *is*, of course, such a *pledge*; but it is a great deal more, our resurrection from death is *involved* in it.

2. That when it is said that God raised Christ from the dead, Christ's *own* action is not to be excluded, according to His own words, "Destroy this temple, and *in three days I will raise it up*!" And again, "I lay down My life, that I might take it again. I have power to lay it down, and I have power to take it again^m." So that the Apostle in this place must be understood to speak of the *Human Nature* of Christ.

and set Him at His own right hand

Καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ. 'Εκάθισεν is here put for *καθίσας*: such a change from the participial to the direct is by no means uncommon with St. Paul; see Eph. ii. 17; Col. i. 26; Heb. viii. 10. 'Εκάθισεν is, of course, to be taken transitively, 'he made to sit'; see Matt. xxi. 7; 1 Cor. vi. 4. "To sit at the right hand" is a strictly Oriental form of speech, signifying the position of highest dignity. Thus Solomon "caused a seat to be set for the king's mother; and she *sat on his right hand*ⁿ." And so again, "*Upon Thy right hand* did stand the queen in a vesture of gold^o." This notion was easily transferred to divine things, and so the 'right hand' came to mean with God what it meant among men. "The Lord said unto my Lord, *Sit Thou on My right hand*, until I make Thine enemies Thy footstool^p." And when we come to the Book of Revelation, we find a regular gradation of dignity, proceeding on the same principle. First, there is "the throne of God and the Lamb," (chap. xxii. 1; see also v. 13); then, in close proximity, (as we gather from Luke xxii. 30,) the thrones of the Apostles; then the thrones of "the four-and-twenty elders," (chap. iv. 4);

^l John ii. 19.

^m John x. 17, 18.

ⁿ 1 Kings ii. 19.

^o Ps. xlv. 10.

^p Ps. cx. 1. In 1 Cor. xv. 25, the word βασιλεύειν is applied to Christ.

and lastly, the thrones of the whole body of the faithful who "shall reign" (2 Tim. ii. 12) with the Lamb, each according to their proper order and degree; see Rev. iii. 21, v. 10.

It is to be observed that the word *ἐκάθισεν* (like *ἐγείρας*) is used only of Christ's *Human Nature*. The Father seated Him *as MAN*^a; "the *right hand*" being (according to the foregoing interpretation) the highest position of power, with special reference to those *judicial*^r functions which, as "Son of Man," He will hereafter exercise.

Over and above the idea of *power* (regal and judicial) which is embodied in the expression "at His right hand," there is, no doubt, also a notion of *happiness* involved in it; for as being placed on God's *left* hand means to be consigned to eternal misery, so, to be on His *right* hand is to enjoy eternal bliss: see Matt. xxv. 31—46.

Primasius, *in loc.*, says, "The right hand is placed for honour and happiness, not that God should be supposed to be corporeal; for the Father also is said to be on the right hand of the Son, as it is written, 'The Lord upon Thy right hand hath bruised,' &c. Both, therefore, are on the right hand, because there is nothing belonging to the left (*sinistrum*) in Deity. Therefore the Right Hand of God is happiness; sitting there is to be understood as *abiding*."

Bp. Andrewes^s, speaking of the words "and is set down at the Right Hand of the throne of God^t," continues,—“The right hand addeth yet a degree farther, for *dextera est pars potior*. So that if there be any rest more easy, or any glory more glorious than other, there it is on that hand, on that side; and He (Christ) placed in it, in the best, in the chiefest, the fulness of them both. At God's Right Hand is not only power, power while we be here to protect us with His might outward, and to support us with His grace inward, but 'at His Right Hand also is the fulness of joy for ever,'

^a "Hoc propter Incarnationem Filii Dei, ut etiam Homo factus super omnes cœlos esse dicatur, et super eunctam creaturam sedens ad dexteram Dei, habens nomen Dei per naturam, non per adoptionem; ut cognoscant illum esse Filium Dei, qui illum cruci

fixerunt."—*St. Ambrose, in loc.*

^r "Quia enim omne iudicium Pater Filio dedit, idcirco ad dexteram Dei sedere dicitur, quasi Iudex."—*Ibid.*

^s Serm. iii., Of the Passion.

^t Heb. xii. 2.

saith the Psalm; joy, and the fulness of joy, and the fulness of it for evermore. This is meant by His seat at the Right Hand of the throne. And the same is our blessed hope also, that it is not His place only, and none but His, but even ours in expectation also."

in the heavenly places,

Ἐν τοῖς ἐπουρανίοις,—*in super-cælestibus*,—the place of highest honour and bliss,

"The fact that the universal idea of God's dwelling in heaven is only a symbolism common to all men, must not for a moment induce us to let go the verity of Christ's bodily existence, or to explain away the glories of His Resurrection into mere spiritualities. As St. Stephen saw Him, so He veritably is, 'at God's right hand'."

What the Fathers have written on the doctrine of Christ's Session at God's Right Hand may be briefly summed up as follows:—

1. According to SS. Augustine and Chrysostom, to sit on God's Right Hand is equivalent to abiding continually in the heavenly glory. But this interpretation, though true, is not *all* the truth; for in this sense the elect angels and saints are at God's Right Hand.

2. St. Athanasius and others suppose that this expression denotes *equality of majesty and power* between the Father and the Son. Such an interpretation would naturally be expected from those who were engaged in controversy with the Arians; but it cannot be thought to satisfy either Holy Scripture or the Creed, both of which deal with the Session of Christ in reference to His *Humanity*. "He was crucified, dead, and buried;" "He rose again;" "He ascended."

3. Christ as MAN, in the verity of the flesh which He took of Mary, is placed in the highest position of honour, immeasurably above all created beings. And to give us some notion of the nature of this exaltation, it is described as being to God's Right Hand. This is no doubt the true interpretation.

* Alford, Greek Test.

21. Far above

St. Paul is not contented with *ἄνω*, but uses *ὑπεράνω*, to signify an infinite exaltation; and that not merely in the position of His Body, but in the superabundance of His power; see Phil. ii. 9, *διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε*, and Heb. vii. 26, *ὑψηλότερος τῶν οὐρανῶν γενόμενος*. To take *ὑπεράνω* (with Rosenmüller) as merely = *ὑπέρ*, would be greatly to weaken the force of the Apostle's language.

St. Chrysostom remarks on this word, "Need then, indeed, is there of the Spirit, of an understanding wise in the knowledge of Him. Need, then, is there indeed of revelation. Reflect how vast is the distance between the nature of man and of God; yet from this vile estate hath He exalted him to that high dignity. Nor does he mount by degrees, first one step, then another, then a third. Amazing! He does not simply say 'above,' but 'far above;' for God is above those powers which are above. And thither, then, hath He raised him, him that is one of us, brought him from the lowest point to the supremest sovereignty, to that beyond which there is no other honour." And so Œcumenius, who adds, "Understand that this was spoken by Paul after the dispensation of the Incarnation^x;" meaning, of course, that *before* the Incarnation the Eternal Word had always existed far above all principality, &c.

all

"He says not 'over one,' and not 'over another,' but over 'all^y.'"

principality, and power, and might, and dominion,

Ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος. These words are abstracts for the concrete *ἄρχοντες*, *δυνατοί*, *κύριοι*, and may be understood (1) of *earthly* powers; in which case *ἀρχαί* will stand for kings; *ἐξουσίαι*, other kinds of magistrates; *δυνάμεις*, any kind of established power, including tyrannies; *κυριότης*, simple lordship, or proprietorship, the authority which each person is entitled to exercise over his

^x Μετὰ τὴν ἔνσαρκον οἰκονομίαν.

^y St. Chrysos., in loc.

own. If this sense is adopted, the general meaning will be that Christ is exalted to a position of greater grandeur and glory than is occupied by the most distinguished of the kings of the earth, and that all earthly authority is brought into subjection to Him.

But it will at once be felt that such an interpretation very insufficiently expresses the Apostle's meaning, and therefore it will be best to regard these words as (2) relating to *heavenly* powers. This is the view adopted by St. Dionysius, St. Athanasius, St. Jerome, St. Chrysostom, Theophylact, Damascenus, Gregory, and the great body of theologians, who made *four* orders of angels, answering to the terms which St. Paul has used in this place and Col. i. 16, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε ἐξουσίαι.

What the nature and dignity of these heavenly beings, which are referred to by the Apostle, may be, is a subject on which theologians have specially loved to exercise their ingenuity. It would occupy too much space to notice the various opinions that have been held; and where so little is known with certainty, it will be safer to follow SS. Hilary, Augustine, and Bernard, who frankly avow their ignorance of a matter which it has not pleased God to reveal to men.

St. Cyril^z has some striking remarks on this subject. Speaking of the generation of the Son, he says, "For me, I have ever wondered at the curiosity of bold men, who through their seeming reverence fall into impiety. For knowing nothing of thrones, and dominions, and principalities, and powers, the workmanship of Christ, they attempt to be inquisitive about the Creator Himself. Tell me first, O most daring man, how a throne differs from a dominion, and then busily enquire into the things of Christ. Tell me, what is a principality, and what a power, and what a virtue, and what an angel; and then enquire concerning their Maker, for all things were made by Him^a."

^z Catechet. Lect. xi. 12.

^a The subjoined extract from Sedulius, will shew the fanciful way in which the heavenly powers were arranged:—"Novem Angelorum scimus ordines, angelos, archangelos, vir-

tutes, potestates, principatus, dominationes, thronos, cherubim, seraphim. Qui minima nuntiant, angeli; qui summa archangeli vocantur. Virtutes, per quos signa et miracula fiunt. Potestates, super virtutes adversas,

"It may be well thought that St. Paul here alludes to the doctrine of the Colossian heretics, who taught a system of angel worship^b based upon a systematic classification of the angelic hierarchy, (probably similar to that found in the Kabbala,) and who seem to have represented our Lord as only one (and perhaps not the highest) of this hierarchy. Other allusions to a hierarchy of angels (which was taught in the Rabbinical theology) may be found in Rom. viii. 38, 1 Pet. iii. 22, joined with the assertion of their subjection to Christ^c."

Against all such heretics the Apostle vindicates for the MAN Christ Jesus the supreme place of honour and glory. "For," as St. Chrysostom says, "whatever there be in heaven, He has become above all. And what most calls for our admiration is this, that this is said of Him that was raised from the dead; for of God the Word it cannot possibly be, because what insects are in comparison of man, this the whole creation is in comparison of God. And why do I say insects? If all mankind are to be counted as a drop of moisture, and were counted as the turn of a balance, consider the invisible powers as insects. It is not, then, of God the Word that he thus speaks, but of Him that was One of us. This is great and surprising indeed. Yes, He raised Him up from the very lowest parts of the earth. If all the nations are as a drop, how small a portion then of that drop is a single man!"

And so Theodoret, *in loc.*: "It is plain that he has put all this down as concerning *Man*; for it was this which caused his astonishment. For that He who is God should be seated with God, and He who is Son should reign with the Father,

quorum potestate virtutes adversæ refrenantur, ne corda hominum quantum volunt tentent. Principatus, qui ipsis quoque bonis angelorum spiritibus præsent. Dominationes sunt, qui etiam principatus et potestates dissimilitudine altâ conscendunt, quibus cætera agmina ad obedientiam subjecta sunt. Throni sunt qui tantâ divinitatis gratiâ replentur, ut in eis Dominus sedeat, et per eos sua judicia discernat. Cherubim quoque, id est, plenitudo

scientiæ sunt, qui tanto perfectioni scientiâ pleni sunt, quanto claritatem Dei vicinius contemplantur. Seraphim autem, id est, ardentes, vel incedentes, qui tanto magis Conditoris sui ardent amore, quanto hunc vicinius vident, inter quos et Deum nulli alii spiritus intersunt."

^b "In a worshipping of angels." Col. ii. 18.

^c Conybeare and Howson.

is not at all matter of astonishment. But that the nature which was taken of us should share in the same honour with Him who took it, so that no difference of worship should appear, but through the nature which is seen the invisible Godhead should be adored, this surpasses all wonder. And so the blessed Apostle, being astonished beyond measure, in the first place celebrates the surpassing greatness of the power, and then the energizing of the power of might^d, and seeks for terms capable of expressing the wonderful character of the matter. For first, He says, He raised Him from the dead, evidently as Man; then, He seated Him; and, shewing the greatness of the honour, added, at His Right Hand. And he points out also a palace, 'in the heavenly places;' and then also His subjects, 'far above all principality and power.' " Bishop Andrewes^e speaks of our flesh as being "adored of the blessed angels."

and every name that is named,

"We know that the Emperor takes precedence of all, even though we may not be able to enumerate all the ministers of his court; and so, we know that Christ is placed above all, although we are not able to 'name' them all^f."

'Name' is here put for the person named; and the Apostle's meaning is, Christ is not merely set above those angelic beings who have already been mentioned under the titles 'principality,' &c., but if there are any others still more exalted, whose names and titles have not been made known to men, above these also is Christ placed.

not only in this world,

This expression may be interpreted in two ways: (1), by referring it to *ἐκάθισεν* in verse 20, and connecting it closely with Christ's Session at the Right Hand of the Father, in which case the meaning will be that Christ does not merely *now* sit there, i.e. as long as this world in which we live shall last, but will sit there for ever, so that His kingdom shall have no end; or (2), by referring it to the words which

^d εἶτα τὴν ἐνέργειαν τοῦ κράτους |
τῆς ἰσχύος.

^e Serm. vi., Of the Nativity.

^f Bengel, Gnomon Nov. Test., in loc.

immediately precede, "every name that is named," and then the meaning will be that Christ is set above *all* angelic powers; not merely such as are known to us, &c.

but also in that which is to come :

"Therefore," says St. Chrysostom, "there are powers whose names are to us unintelligible, and unknown." And Œcumenius: "There are, then, names of angelic powers which now indeed are not to be named by us, but which will then be known," i.e. in another world.

It is possible that these may be the heavenly existences whose names were obscurely spoken of by Ezekiel, and to whom the early heretics (specially Tatian and his followers) applied the term *αἰῶνες*. At all events, the use of the word *αἰών* in this verse has a peculiar force, which must not be overlooked, in reference to Gnostic speculations in general. Schleusner, *sub voc.*, enters fully into its various meanings, and his remarks deserve careful study.

The expression "world to come," must not be taken as implying that these angelic powers do not *now* exist, but only that the knowledge of them is a matter belonging to the future, as far as *we* are concerned. So Primasius.

22. The Apostle has already spoken of Christ being lifted up above all things; he now speaks of all things being so depressed as to be put under Him.

And hath put all things under His feet,

Καὶ πάντα ὑπέταξεν ὑπὸ τοῦς πόδας αὐτοῦ.

"All things:" angels, as well as men and devils; see Phil. ii. 10. For *ὑπέταξεν*, see 1 Cor. xv. 27, where the same phrase occurs. It is borrowed from Ps. viii. 6, "Thou hast put all things in subjection under his feet;" so that what was spoken of man in general St. Paul very felicitously applies to Christ, as the new Adam.

"Under His feet:" to denote the completeness of the subjection of all things to Him; see Josh. x. 24. "Not simply to set Him above them as to be honoured above them, nor by way of comparison with them, but so that He should sit over them as His slaves. Amazing! Awful indeed is that

system where every created power hath been made the slave of man by reason of God the Word dwelling in Him. For it is possible for a man to be above others, without having others in subjection, but only as preferred before them. But here it is not so. No; 'He hath put all things in subjection under His feet.' And not simply put them in subjection, but in the most abject subjection, that below which there can be none. Therefore he adds, 'under His feet &c.'"

And so Œcumenius, *in loc.*: "Then, lest on hearing 'He seated Him far above all things,' you should suppose that He merely received a priority of honour, he shews that He has made Him Lord also of all things."

We must observe here that though the Apostle speaks of this subjection of all things to Christ being a thing *past* and *complete*, yet in reality it is not so, since the 'last enemy' is not yet 'destroyed,' viz. death^h. The Apostle is simply quoting David's language which was *prophetic*, and which looked upon the subjection of all things to the Messiah as a thing completed. God *has* indeed put all things in subjection to Him, but the development of this subjection is a work of time, and is not yet finished.

and gave

"Ἐδωκε, a Hebraism for κατέστησεν. Compare Gen. xli. 43.

Him

Highly emphatic, q.d. the MAN, the Son of Mary, thus exalted to the highest heaven.

to be the Head over all things to the Church,

"Christ is Head over all things: the Church is the Body of Christ, and as such is the fulness of Him who fills all with all: the Head of such a body is Head over all things; therefore, when God gives Christ as *Head to the Church*, He gives Him as *Head over all things* to the Church from the necessity of the caseⁱ."

"The Head:" so that He should be the Fount and Origin

^g St. Chrys., *in loc.*

"Quod ait 'sub pedibus ejus' notat omninodam subjectionem, scilicet quod nec audeant, nec possint contraire im-

perio ejus."—*Anselm.*

^h 1 Cor. xv. 26.

ⁱ Alford, Greek Test.

of all blessings to the Church triumphant and militant; for as *Man* He is the Head both of angels and men; and not, as some theologians suppose, Head of men, as *Man*; and Head of angels, as *God*.

“Over all things.” St. Chrysostom says, this “either means Christ, Who is over all things both visible and intelligible; or else that He hath done this to crown all His other blessings, in that He hath given the Son to be the Head. He hath suffered neither angel nor archangel, nor any other being to be above Him.” And so Œcumenius.

“To the Church.” “Amazing! Look, again, whither He hath raised the Church! As though He were lifting it up by some engine, He hath raised it up to a vast height, and set it on yonder throne; for where the Head is, there is the Body also. There is no interval to separate between the Head and the Body; for were there a separation, then were the one no longer a Body, then were the other no longer a Head^j.”

“For that ye may know that the Bridegroom and the Bride are one, according to the flesh of Christ, not according to His Divinity, (for according to His Divinity we cannot be what He is, seeing that He is the Creator, we the creature; He the Maker, we His work; He the Framer, we framed by Him; but in order that we might be one with Him in Him, He vouchsafed to be our Head, by taking of us flesh wherein to die for us;) that ye may know then that this whole is one Christ, He said by Isaiah, ‘He hath bound a mitre on Me as a bridegroom, and clothed Me with ornaments as a bride^k.’ He is then at once the Bridegroom and the Bride: that is, the Bridegroom in Himself as the Head, the Bride in the body; ‘For they twain,’ saith He, ‘shall be in one flesh; so now they are no more twain, but one flesh^l.’”

“Christ is the Head of the body. The Head is in heaven, the Body is on earth; the Head is the Lord, the Body His Church^m.”

“Since, then, He is the Head of the Church, and the

^j St. Chrys., in loc.

“Hostes pedibus illius subjecti sunt, sed Ecclesia non subjecta pedibus, verum agglutinata ei tanquam ca-

piti.”—*Arctius*, in loc.

^k Isai. lxi. 10.

^l St. Aug., Hom. xli. 8, in Nov. Test.

^m Ibid., Hom. lxxix. 4, in Nov. Test.

Church is His Body, whole Christ is both the Head and the Body. He hath already risen again. We have, therefore, the Head in heaven. Our Head intercedeth for us. Our Head without sin and without death, now propitiateth God for our sins; that we, too, at the end rising again, and changed into heavenly glory, may follow our Head. For where the Head is, there are the rest of the members also. But whilst we are here we are members; let us not despair, for we shall follow our Headⁿ."

When the Apostle speaks of Christ as being the 'Head' of the Church, we must not suppose that the expression relates merely to that power by virtue of which He *governs* it, but that it also has regard to the analogy whereby the natural head so influences the body as to make it capable of action. So that Christ, as Man, is not only the supreme Governor of the Church, but also influences its movements in such a manner as that a most intimate union is established and maintained between Himself and each individual member of His Body.

"In order, then, that when you hear of the Head you may not conceive the notion of supremacy only, but also of consolidation; and that you may not behold Him as Supreme Ruler only, but as Head of a body^o," &c.

Gorranus points out that there are several reasons why Christ is 'Head of the Church:' viz., because He is (1) more beautiful than all^p; (2) more worthy; (3) He has the Spirit without measure^q; (4) more powerful, "All power is given unto Me^r," &c.; (5) without any spot, &c.

Instead of "all things to the Church," St. Ambrose renders *super omnem Ecclesiam*, and explains himself to mean that which is in heaven and which is in earth combined; so that all its members should be wrought into one new man. Some theologians (and amongst them names of repute) have inferred from this that Christ merited grace and glory for *angels* as well as for *men*; whilst others (equal in weight and authority) deny this, and affirm that Christ is only said to

ⁿ St. Aug., Hom. lxxxvii. 1, in Nov. Test.

^o St. Chrys., in loc.

^p Cant. ii. 3.

^q John iii. 34.

^r Matt. xxviii. 18.

be the Head of angels as being more exalted in power and dignity than they. It would be impossible satisfactorily to give the arguments of each contending party in this place; but a summary of the whole may be seen in Cornelius à Lapide, *in loc.*

23. Which

i.e. the Church

is His body,

Shewing the closest possible connection: see chap. iv. 12, 15, 16; v. 23; Col. i. 18. It is impossible to exaggerate the importance of this expression, indicating as it does that all the baptized are not merely members of the Church, but actual *members of Christ*, since He is pleased to identify the Church with Himself in such a way that the Church being joined to Him, it makes one Spouse, one Christ mystical. So complete is this union, that the life which Christ has in Himself flows down to His members, (for “of His fulness have we all received^s,”) and the whole body is pervaded with life and energy. The right consideration of this doctrine will cause us to love unity, and dread schism, for, as St. Augustine says, “There is nothing that a Christian ought so to dread as to be separated from the Body of Christ. Since, if he be separated from the Body of Christ, he is not a member of Him; if not a member of Him, he is not quickened by His Spirit^t.”

St. Augustine^u well describes the intimate union that exists between Christ and the Church. After quoting the words, “Saul, Saul, why persecutest thou Me?” he proceeds, “So then we are He, in that we are His members, in that we are His Body, in that He is our Head, in that whole Christ is both Head and Body.”

And again^v: “And since whole Christ is Head and Body, which truth well ye know I doubt not, the Head is our Saviour Himself, Who suffered under Pontius Pilate, Who now after that He hath risen again from the dead, is sitting at the Right Hand of the Father: but the Body of Him is the Church, not

^s John i. 16.

^t Hom. xxvii. 6, in Joh.

^u Hom. lxxxiii. 8, in Nov. Test.

^v In Ps. lvii. (Lat. lvi.) 1.

this or that, but in the whole world spread abroad; nor that only which now is among men that are living in the present life, but in those also belonging to it, that have been before us, and in those that are to be after us, even unto the end of the world."

It would be an easy matter to multiply quotations from the Fathers, shewing the wonderful way in which they realized the union of Christ with His people, (begun and continued by means of Sacraments,) as contrasted with the cold materialism of the present age; but such an attempt, though highly instructive, would far surpass the limits of this work.

the fulness of Him that filleth all in all.

Τὸ πλήρωμα τοῦ πάντα ἐν πᾶσι πληρουμένου. Πλήρωμα is here used in a technical sense, in reference to the speculations of the Gnostics, (see Col. i. 19, ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι: and again, ii. 9, ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς Θεότητος σωματικῶς: see also verse 10,) and is a word well known in all early controversies. It may be taken either actively or passively—that which fills, or that which is filled. The best meaning to give it here appears to be 'the filling up' or 'complement,' since, as St. Chrysostom says,—“The fulness of Christ is the Church. And rightly, for the complement of the head is the body, and the complement of the body is the head.”

Πλήρωμα was used by early writers to denote the *whole body* of the Church, as opposed to schisms and divisions. Thus Meletius^x uses the expression ἄρχοντες καὶ ἱερεῖς σὺν τῷ Χριστωνύμῳ πληρώματι. And Dionysius Alex.^y, πᾶν τὸ πλήρωμα τῆς συναγωγῆς, referring to the *whole* congregation of Israel. And in the Liturgy of St. Basil, p. 43 d, τὸ πλήρωμα τῆς ἐκκλησίας φύλαξον occurs. And, consistently with the above, being *admitted* into the Church is expressed by St. Basil^z and others of the Fathers, as εἰς ἐκκλησιαστικὸν πλήρωμα διαδέχεσθαι.

The general meaning of the expression in this place is, that Christ “the Head is, as it were, filled up by the body,

^x Περὶ τῆς τοῦ Παπᾶ ἀρχῆς, p. 2.

^y Ep. adv. Paul. Samos., p. 293 C.

^z Ep. 197, ad Diodor.

because the body is composed and made up of all its several parts, and hath need of every one^a." For, "as the Emperor is filled up (completed) if day by day his army is increased, and new provinces are acquired, and the number of the population grows; so also our Lord Jesus Christ, in that all believe in Him, and day by day come to the faith of Him, is Himself filled up (completed) in all^b." Not, indeed, that He *needs* this 'filling up,' since, absolutely considered, He is *perfect* in Himself; it is only because He has voluntarily subjected Himself to be our Head that He considers Himself (relatively) incomplete, without His members; in which sense each one of the baptized, who abides in grace, may be said to have the honour of making Christ *perfect*. Œcumenius truly says, "The Apostle spares no word in order to shew our relationship and oneness with Christ. . . . Each one of us is necessary to the completion of His Body^c."

From this passage there arises a certain difficulty respecting the wicked in their relation to Christ. The whole Body of the baptized are made members of Christ and children of God; the Church is Christ's Body and the "fulness of Him that filleth all in all," and yet it is undeniable that in this holy Body there are unholy members, and in this Vine there are unfruitful branches. If it be asked what relation these continue to bear to God, it may be answered, the very same which under similar circumstances they would bear to their earthly fathers, they would be God's *wicked* children, until the time of their final disinheritance.

But how is Christ said to be the *πλήρωμα* of these? We shall understand this if we take our Lord's own metaphor of the Vine, and imagine certain branches by some untoward crookedness in their growth to have put an impediment to the circulation of the sap, which represents the operation of the Holy Ghost knitting us to Him, and making us one with Christ. Such branches will become unfruitful, and, unless the impediment be removed, will gradually wither: but while

^a St. Chrysos., in loc.

^b St. Jerome, in loc.

^c "Christus adimpletur cum ad Ipsum veniunt fideles, et ei copulantur;

et evacuatur cum ab eo recedunt homines fide et moribus."—Gregorius, in loc.

they remain they are still branches; unfruitful branches, withering branches it may be, but *branches* of the True Vine, still capable of becoming *fruitful* branches, if by any means the impediment be removed; and will continue in that state until the sentence of final separation be pronounced, which indeed may take place in this life, though by God's mercy this is not commonly or generally the case.

"Of Him that filleth," τοῦ πληρουμένου, is put for the active πληροῦντος: but there is great force in the use of the middle voice, pointing out the relation of Him Who fills, and of those who are filled ^d.

"All in all," πάντα ἐν πᾶσι. It is better to translate "all WITH all things," q. d., Who not merely bestows all the graces and blessings which men possess, but Who fills all creation with whatever it contains. This is an enlargement of the Apostle's meaning which seems generally to have been overlooked. The words, of course, have a *special* sense relating to the faithful, and yield a very beautiful meaning when viewed in this way, shewing that Christ pervades and fills every one of His members; and further, not merely *all His members*, but *all of them also*, i. e. their faculties, powers, &c. It is evident, however, that the *perfect* filling of "all in all" which the Apostle speaks of must have reference to a *future* state, since *here*, even in the best and most saintly of men, the Image of Christ is *incomplete*. In one chastity predominates, in another love, in another courage; and of no man can it be said that all virtues alike reside in him, much less do all virtues reside alike in all. So Theodoret, *in loc.*: "This (the Church) he called the Body of Christ, but the fulness (πλήρωμα) of the Father; for He has filled it with gifts of every kind, and dwells in it, and walks in it, according to the saying of the Prophet. But this will take place more fully in the future life, for so he has taught us writing to the Corinthians; for when he had said, 'The last enemy which shall be destroyed is death,' and that 'He hath put all things under His feet,' he added at the close, 'that God may be all in all.' In the present life, indeed, God is in all, for He has a Nature which cannot be

^d Bengel, *in loc.*

circumscribed; but He is not 'all in all,' since some are impious, and others live unrighteously; but He dwells in those who fear Him, and in those who trust in His mercy. But in the life to come, when mortality ceases, and immortality is bestowed, and sin no longer has place, He will be 'all in all.'"

For a very beautiful passage, in which it is shewn how Christ is all things to His people, see St. Chrys., Hom. on Rom. xiii. 14: it is too long to be extracted.

Bishop Andrewes^c has the following:—"For yet once more shall God send Him (Christ), and He come again. At which coming we shall then indeed receive the fulness of our redemption, not from the law, that we have already, but from corruption to which our bodies are yet subject, and receive the full fruition of the inheritance whereto we are here but adopted. And then it will be perfect, complete, absolute fulness indeed, when we shall all be filled with the 'fulness of Him that filleth all in all.' For so shall all be, when nothing shall be wanting in any; for 'God shall be all in all.' Not as here He is, something and but something in every one; but then, *omnia in omnibus*. And then the measure shall be so full as it cannot enter into us, we cannot hold it. We must enter into it; *Intra in gaudium Domini tui*."

St. Chrysostom very properly calls upon us, from a consideration of what has gone before, to reverence our Head, and to reflect of what a Head we are the Body,—“a Head to Whom all things are put in subjection. According to this representation, we ought to be better, yea, than the very angels, and greater than the archangels, in that we have been honoured above them all. . . . Let us feel awed at the closeness of our relation, let us dread lest any one should be cut off from this body, lest any one should fall from it, lest any one should appear unworthy of it. If any one were to place a diadem about our head, a crown of gold, should we not do everything we could that we might seem worthy of the lifeless jewels? But now it is not a diadem that is placed about our head, but what is far greater, Christ is made our

^c Serm. iv., Of the Nativity.

very Head, and yet we pay no regard to it. Yet angels reverence that Head, and archangels, and all those powers above. . . . Yes, the Head itself is far above all principality, and power, and might. Yet is the body of this Head trampled on by the very devils." And then, turning from Christ's Body mystical to that which was crucified for us, he adds some striking remarks respecting the participation of Christ's Body and Blood in the Eucharist:—"Further, since our discourse is concerning this Body, as many of us as partake of that Body and taste of that Blood, consider that *we are partaking of that which is in no wise different from that Body*^f, nor separate, as regards participation; that we taste of that Body which sitteth above, that is adored by angels, that is next to the Power that is incorruptible."

CHAP. II.

VER. 1. And you

Kaì úmâs. It is usual to govern *úmâs* by *συνεζωποίησε* in verse 5, thereby making all that intervenes parenthetical. Such a hyperbaton is common in St. Paul's writings, and does not shew want of skill in arranging language, but rather great earnestness and vehemence. Similar instances might easily be adduced from the greatest classical authors. But without pronouncing against this mode of construing, there appears to be no reason why *úmâs* should not be connected with what immediately goes before, (chap. i. 23,) making the whole run thus, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πάσι πληρουμένου, καὶ úmâs ὄντας, κ.τ.λ., 'Who, as He fills all with all, so *you also* who were dead,' &c. This gives a very good sense. But, whichever construction is adopted, it must not be forgotten that this verse, and what follows, is most closely connected with chap. i. The Apostle, having spoken of the power which God shewed in Christ when He raised Him

^f He had just before been speaking of the Body "which was crucified, which was nailed, which is sacrificed."

from the dead, &c., immediately goes on to point out what He works in us, who are members of Christ, by His grace.

Alford very properly remarks that *καὶ* is here much more than merely *copulative*. It selects and puts into prominence *ὑμᾶς* from the recipients of God's grace implied in vv. 19—23 of the former chapter.

hath He quickened who were dead

ὄντας νεκρούς, 'when ye *were* dead,' (i.e. spiritually) for *ὄντας* is the participle of the *imperfect*, and not of the *present*, as is shewn in verse 2 by the use of *ποτέ* and *περιπατήσατε*^ε. We are enabled to gather from Luke xv. 24, (*οὗτος ὁ υἱὸς μου νεκρὸς ἦν*), that *νεκρός* is used to signify a person who is desperately engaged in the pursuit of wicked courses^h. Consistently with this we find those that were carried away into captivity, and despaired of returning to their own land, called by Ezekiel dead (dry) bonesⁱ; and their return is said to be the bringing them out of their graves, "O my people, I will open your graves, and cause you to come up out of your graves^j." And so the state of Abraham's body and Sarah's womb, as far as the hope of children was concerned, is called 'deadness^k,' (*νέκρωσις*).

The state of unchristian living also is called 'death^l;' and the Jews have a saying, "Evil men while they live are said to be dead." It is also well known that it was the custom of Pythagoras, when any one of his disciples had abandoned his school, to put an empty coffin (*κενοτάφιον*) in the place which he used to occupy, intending thereby to shew that he looked upon him as morally dead.

The use of the word in this place is highly emphatic, shewing that as righteousness is the *life* of the soul, so sin is its *death*^m, and makes directly against the Pelagians, who

^ε Strangely enough, Cajetan thinks that the use of the word *ὄντας* implies that the Ephesians were *still* "dead in trespasses and sins," when the Apostle wrote to them.

^h "For whereas he had said, Ye have arrived at the very last degree of wickedness, for such is the meaning of becoming dead," &c.—*St. Chrys. in loc.*

ⁱ Chap. xxxvii. 2.

^j Chap. xxxvii. 12.

^k Rom. iv. 19.

^l 1 John iii. 14; see also Rom. iv. 17, and 1 Tim. v. 6.

^m "Mortuos dicit, quia errores sæculi sequuntur; quicquid enim ab unius Dei professione recedit mortuum habetur; quia non manet in radice ex qua trahit originem." — *St. Ambrose, in loc.*

assert that faith is a thing of *natural* growth; for what good thing can a *dead* person do?

St. Chrysostom, *in loc.*, says, "There is, we know, a corporeal, and there is also a spiritual, dying. Of the first it is no crime to partake, nor is there any penalty incurred in it; inasmuch as it is a matter of nature, not of deliberate choice. It had its origin in the transgression of the first created man, and thenceforward in its issue it passed into a nature, and, at all events, will quickly be brought to a termination; whereas this spiritual dying here before us, being a matter of deliberate choice, has criminality, and has no termination. Observe, then, how Paul, having already shewn how exceedingly great a thing it is, insomuch that to heal a deadened soul is a far greater thing than to raise the dead, so now again lays it down in all its greatness."

Rosenmüller makes *νεκροί* in this place equivalent to *miseri, infelices*, and says that in the scriptural use of this word there is involved the notion of the extreme harm and misery in which sin has sunk man. It is plain, however, that this meaning does not go far enough. Not only has man, in his natural state, reached the lowest depth of misery and degradation, but he is actually '*dead*;' and St. Paul is careful to point this out, so that we should carry ourselves humbly in the midst of blessings, and the more highly esteem God's mercy in saving us.

in trespasses and sins;

Τοῖς παραπτώμασι καὶ ἁμαρτίαις. The preposition *ἐν* is omitted here, but it is inserted in Col. ii. 13: *καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασι, κ.τ.λ.* The force of the article seems to be '*the well-known trespasses*;' those which are patent to all.

There is much diversity of opinion about the precise meaning of the words *παραπτώματα* and *ἁμαρτίαι*. Bengel thinks that *ἁμαρτίαι* relate to the *Gentiles*, who know not God; and *παραπτώματα* to the *Jews*, who have the law. This opinion derives countenance from Rom. v. 13, *ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ*, and verse 20, *νόμος δὲ παρεισῆλθεν ἵνα πλεονάσῃ τὸ παράπτωμα*. So that Bengel seems to

be pretty nearly right; *παράπτωμα* being the transgression of a command, *actual sin*,—*ἁμαρτία* sin generally, i.e. *sinfulness*. Amongst other meanings of the words, St. Jerome gives the following:—*παραπτώματα* the *beginnings* of sin, when the inclination towards it first arises in the mind; *ἁμαρτίαι* the *completion* of sin, carrying the desire into effect. So Sedulius, and a great many more; but it would be impossible to reconcile this interpretation with other passages in St. Paul's writings.

Others make *παραπτώματα* relate to sins of *omission*, and *ἁμαρτίαι* to sins of *commission*. Or again, (closely allied to the above,) *παραπτώματα* to sins of *ignorance*, *ἁμαρτίαι* to sins of *malice*. This is evidently St. Augustine's view, when he says, "That also may be seen to be a fault (*delictum* = *παράπτωμα*) which is done imprudently, (i.e. in ignorance,) and that a sin (*peccatum* = *ἁμαρτία*) which is committed by one who is conscious of itⁿ." Others, however, seem to understand by *παράπτωμα* *original sin*, and by *ἁμαρτία* *actual sin*. This last is the exact inversion of Bengel's interpretation, which is no doubt the best. Rosenmüller altogether avoids the difficulty by pronouncing the words "synonyms."

This verse is one of the many passages in St. Paul's writings which decisively prove the doctrine of original sin; a doctrine most abundantly witnessed to from the earliest ages of the Church, though strangely perverted by the Gnostics, and resisted by Pelagius and his followers.

Tertullian says^o: "Beside the evil which the soul contracts from the intervention of the wicked spirit, there is an antecedent, and, in a certain sense, natural evil arising from its corrupt origin. For, as we have already observed, the corruption of our nature is another nature, having its proper god and father, namely, the author of that corruption."

St. Augustine (from whose writings a long catena of extracts might be made) says^p: "Man, when he is born, is born straightway with death; for he contracts sin from Adam."

ⁿ Quæst. 20 super Levit.

^o De Animâ, c. 41. (Bp. Kaye, p. 326.)

^p Rom. xlix. 12, in Joh.

And St. Cyril^a: "Thou descendest into the water (of Baptism) bearing sins, but the invocation of grace having sealed thy soul, allows not that thou shouldest henceforth be swallowed up by the fearful dragon. Dead in sins thou wentest down, quickened in righteousness thou comest up."

It should perhaps be remarked that νεκροὺς τοῖς παρὰ πτώμασι has been rendered 'dead to trespasses,' &c., (as Rom. vi. 2, οὔτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ,) making the expression refer to Baptism, wherein the immersion typifies death, and coming out of the water newness of life. It is plain, however, that the words can bear no such meaning here. It is of a death *in* sin, and not a death *to* sin, that St. Paul is speaking.

2. Wherein

Ἐν αἷς, i.e. ἁμαρτίαις.

in time past

i.e. before you embraced the faith.

ye walked

Περιπατήσατε: shewing that this referred to their *past* state^r. This word is very commonly used in the New Testament to denote 'the way of life,' 'course of living^s.' The idea of *long custom* is involved in the word, as if it were step after step; and the force of the expression is heightened when we remember that *sin* is likened to a *way* in Acts xiv. 16: "Ὁς ἐν ταῖς παρεχόμεναις γενεαῖς εἶασε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν: see also Ps. i. 1.

It is plain, then, that the expression *walking* in sin must be understood in a very different sense from *falling* into sin. This last happens, and will continue to happen, even to the regenerate, while the former denotes such a condition of life as is incompatible with obedience to the law of Christ^t. Gorranus remarks upon the word 'walked,' that some men

^a Catechet. Lect. iii. 12 (9).

^r "Ambulāstis, non ambulatis." — Primasius, *in loc.*

^s Mark vii. 5; Acts xxi. 21; Rom. vi. 4, viii. 1, 4, xiii. 13, xiv. 15; 2 Cor. iv. 2; Gal. v. 16; Phil. iii. 17, 18;

Col. i. 10, ii. 6, iii. 7, iv. 5; 1 Thess. ii. 12, iv. 1; 2 Thess. iii. 6; 1 John i. 6, 7, ii. 6.

^t "‘Ambulatio’ significat peccati iterationem et consuetudinem." — Corn. à Lap., *in loc.*

lie down in sin, as purposing to continue in it. Of such sort was Amnon^u.

Others *sit*, who partly continue in sin, and partly rise up from it. Thus it is said, "To give light to them that *sit in darkness* and in the shadow of death^v." Of such sort were the Israelites who desired to sit by the flesh-pots in Egypt^w.

Others *stand*. Such are they who abstain indeed from *future* sins, but do not make satisfaction for those that are past.

Others *walk*.³ Who make a steady advance in sinful ways : such are those mentioned in Phil. iii. 18.

Others *run*. Who recklessly pursue evil courses ; who are constantly and eagerly hurrying on from bad to worse ; no speed great enough to keep pace with their unholy desires.

according to the course of this world,

Κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου. Bengel says : "*Αἰὼν* et *κόσμος* differunt (1 Cor. ii. 6, 12, iii. 18). Ille hunc regit, et quasi informat. *Κόσμος* est quiddam exterius, *αἰὼν* subtilius." It seems, however, preferable to combine the words in this place, and to understand them as meaning what Œcumenius calls 'the perverted life of this world, that which is spent in sins.' The use of the *two* words together may be regarded as a Hebrew pleonasm, as if we should say the *worldliness* of this world. *Κατὰ* means 'after the fashion, or example of,' 'conformably to.'

St. Chrysostom observes here upon the gentleness of St. Paul, "That he may not excessively distress them, (because men are put to shame when their former misdeeds are brought forward, cancelled though they be, and no longer attended with danger,) he gives them, as it were, an accomplice, that it may not be supposed that the work is all their own, and that accomplice a powerful one. And who, then, is this? The devil ;" mentioned in what immediately follows,—

according to the prince of the power of the air,

Satan is called a prince (1) on account of the different orders and degrees of evil angels over which he rules ;

^u 2 Sam. xiii.

^v Luke i. 79.

^w Exod. xvi. 3.

(2) on account of the dominion which he exercises over the world. Not that he holds this dominion in virtue of any decree of God, but "because nearly the whole human race has surrendered itself to him, and all are his willing and obedient slaves;" so that "he has, with few exceptions, more, and more obedient subjects than God, in consequence of our indolence^x." We find the title of 'prince' assigned to him in Matt. ix. 34, xii. 24; Mark iii. 22; Luke xi. 15; John xii. 31.

According to Œcumenius, Satan is called "the prince of the power of the air," because "he is the ruler of those who fell with him^y." And St. Chrysostom: "Here again he means that Satan occupies the space under heaven, and that the incorporeal powers are spirits of the air, under his operation, . . . for he seems to me, having had dominion beneath the sky, not to have fallen from his dominion, even after his transgression." In Rabbinical theology evil spirits were commonly designated as "the powers of the air." St. Paul is therefore only employing a well-known phrase; not, however, we may be sure, without intending some allusion to Gnostic heresies on the subject.

The Fathers teach that the air is filled with evil spirits, who from thence observe and tempt us, and stir up storms and convulsions of nature. This latter idea is very much strengthened by the remarkable words which our blessed Lord used when stilling the tempest, "Peace, be still^z:" which, as Trench^a remarks, "it would be absurd to suppose a mere oratorical personification. Rather, as Maldonatus truly remarks, there is in these words *a distinct recognition of Satan and the powers of evil* as the authors of the disharmony in the outward world, a tracing of all these disorders up to their source in a person, a carrying of them back to him as to their ultimate ground. The Lord else-

^x St. Chrys., in loc.

^y St. Aug. (Ps. ci. 12) applies "the lions' whelps roaring after their prey," (Ps. civ. 21.) thus: "Who are the lions' whelps? The princes and powers of the air, fiends and angels of the devil. How do they seek their prey? When they tempt. But because they ap-

proach not, unless God hath given them power, for that reason it is said, 'they seek their meat from God.'" See also some very striking remarks on the same subject in Ps. civ. 23.

^z Mark iv. 39.

^a Notes on the Miracles, pp. 144, 145.

where uses the same form of address to a fever, for it is said that He ‘rebuked’ it^b: where the same remarks will hold good.” For further observations on this subject, see chap. vi. 12.

the spirit

Τοῦ πνεύματος, evidently the genitive for the accusative *τὸ πνεῦμα*, so that it may be referred to *κατὰ* which precedes. Here, as in other places, St. Paul seems to have departed from the usual construction. For this use of the word ‘spirit,’ see Luke iv. 33.

that now

‘Now’ is added to point out the age of this world in which so many crimes are committed. Or, because before the preaching of the Gospel there was not room for such disobedience as he is about to speak of, according to our Lord’s words, “if I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin^c.” Or, perhaps, that the Ephesians might not be surprised when they heard of false apostles and spurious gospels, since Satan is even *now* at work.

worketh

Ἐνεργοῦντος. “You observe,” says St. Chrysostom, “that it is not by force, nor by compulsion, but by persuasion^d, that he wins us over.” “For he does not sleep, but as a roaring lion goeth about seeking whom he may devour^e.” Œcumenius draws out the meaning of this word very fully: “You perceive that he said not ‘constraining’ (*ἀναγκάζοντος*) or ‘forcing’ (*βιάζομένου*), but ‘energising’ (*ἐνεργοῦντος*). Whereas, if he had any real authority, and had not been constituted ruler by our own sloth and wickedness, he would have the power to compel also. But now, since he says ‘worketh,’ he shews that we voluntarily yield ourselves to him.”

^b Luke iv. 39.

^c John xv. 22. “‘Nunc’ maximè, nam non ‘adhuc’ sed ‘nunc’ dicit qui Evangelium per incredulitatem spernunt, manent mancipia spiritus illius, et amplius capiuntur. Expressa Satanæ

mentio imprimis fit in describendo statu Gentium Acts xxvi. 18.”—*Bengel, Gnomon, in loc*

^d So Primasius, “suasione non vi.”

^e Aretius, in loc.

We must be careful to distinguish between the use of *ἐνεργεῖν* in this place and chap. i. 11, where it is used of God. The devil 'energizes' (*ἐνεργεῖ*) by inflaming the mind with wicked desires, which he infuses through the medium of the senses, and by suggesting evil thoughts by means of external objects. But here his power ends, for he cannot *compel* any one to sin. As Isidore says^f, "In the saints he exercises not dominion from within, but wars against them from without; and he who has lost his dominion within, stirs up war without." "Nor let the world excuse itself by this, that it is hindered by the devil from believing on Christ. For to believers the prince of the world is cast out, that he work no more in the hearts of men whom Christ hath begun to possess by faith, as he worketh in the children of unbelief, whom he is constantly stirring up to tempt and disturb the righteous. For because he is cast out, who once had dominion interiorly, he wageth war exteriorly^g."

This points out very clearly the two senses in which the word *ἐνεργεῖν* is used in reference to God and to the devil. God, who created the senses, alone has power to change the *nature* of that which He has created; He therefore energizes us by working in us, changing the heart of stone to the heart of flesh, renewing our very constitution, as the nature of water is changed into the nature of wine.

The devil also may be said to energize, but he, not having created, has no power to change; he energizes, therefore, by working not *in* but *upon* us, by exhibiting *externally* temptations to our free will, the yielding to which is calculated to deteriorate that which God created and Christ renewed. It is as if water were stained by foreign substances; they do not change the nature of the water, they pollute it.

in the children of disobedience :

Ἐν τοῖς υἱοῖς τῆς ἀπειθείας : see Col. iii. 6. This is a Hebrew form of expression, and a very common one, to represent men who, having the clearest evidence of the Divine will, refuse to submit themselves to it. See Deut. xxxii. 20, "I will hide my face from them, I will see what their end shall

^f Lib. iii. 5, de summo bono.

^g St. Augustine, Hom. xciii. 5, in Nov. Test.

be: for they are a very froward generation, *children in whom is no faith.*" These last words very well explain ἐν τοῖς υἱοῖς τῆς ἀπειθείας in this place, (*in filijs incredulitatis*, as the phrase is sometimes rendered,) since *disobedience* has its origin in *unbelief*; and in those who *believe* God's promises and threats, as St. Jerome remarks, the devil is unable to work. The phrase is also sometimes rendered *in filijs diffidentie*, i. e. who despair of eternal life, or, of whose salvation we despair.

There is a close connexion between 'children of disobedience' (or 'unbelief') in this verse, and 'children of wrath' in the next; since "he that *believeth* not the Son shall not see life; but the *wrath of God* abideth on him^h."

Though the Apostle's language is designed to embrace all who reject the law of God, yet there must be some special allusion intended to those who have been, and are, the chief promoters of heresies, as being the chosen instruments through whom the devil works: such were Arius, Pelagius, &c.

St. Augustineⁱ describes the devil as working "in the sons of unbelief like as it were in his own slaves, like men with their beasts," but adds, "even therewith only so far as is permitted by the just judgment of God." The whole of his remarks on this place should be carefully read, shewing how God employs even evil angels for good, how Satan's power against saints is by special permission, and how good angels execute some judgments on the wicked.

3. Among whom

Ἐν οἷς, i. e. ἐν τοῖς υἱοῖς τῆς ἀπειθείας immediately going before. It is sometimes (but with an inferior sense) referred to παραπτώμασι in verse 1. Compare with this Col. iii. 7.

also we all

'We,' in opposition to 'you,' ver. 1. The Apostle here shews that not even the Jews (the chosen people of God) were free from the sins of which he is speaking; and this he does so that the Ephesians may take courage, lest the remembrance of their former unholy lives should cause them to despair of the grace of God.

^h John iii. 36.

ⁱ In Ps. lxxviii. 28.

'We,' then, refers to the *Jews*, and the addition of 'all' includes *Gentiles*; shewing, as Primasius observes, that the fault of the latter was in not believing God, of the former in living amiss. St. Paul is evidently to be understood as including *himself* among other Jews in 'we,' although he was, "touching the righteousness which is in the law, blameless^k."

Rosenmüller says: "Dicit *ἡμεῖς*, quanquam ipse non talis fuerat, utens figurâ *κοινώσεως*, per quam ea quæ sunt odiosa nobis facimus communia."

had our conversation

Ἀνεστράφημεν: in verse 2 it is *ἐν αἷς ποτε περιεπάτησατε*. Some distinction must be maintained between the two words. *Ἀναστρέφεσθαι* is *versari*, 'to be' in any place, or to associate with any company; *περιπατεῖν* is to move about *onwards*, i.e. to *act*. *Ἐν οἷς*, which is prefixed, refers to *υἱοὶ τῆς ἀπειθείας*, among whom we all were, and St. Paul, wishing to shew the Ephesians that they, and all Christians, owed everything to God's mercy in Christ, whether they were Jews or Gentiles, would say, Ye were dead, for ye walked according to your sinful nature, acted upon by the devil, who still is working in the disobedient and unfaithful, and even we Jews (including Apostles, chosen of God) were of this number, since we followed the guidings of an unsanctified body, and an unregenerate intellect; we were born in sin, and under God's displeasure, just like every other man.

in times past

i.e. before we became Christians.

in the lusts of our flesh,

By the word 'flesh' the Apostle intends to describe the whole of the unregenerate man, in whom there exists 'lust,' (*concupiscentia*), by which he is impelled to do those things which gratify his corrupt nature.

St. Augustine^l says: "With lust itself were we born; even before we add our sins, from that condemnation we have our birth. For if we are born without any sin, where-

^k Phil. iii. 6; see Dan. ix. 5.

^l Hom. iv. in 1 John iii. 8.

fore this running with infants to Baptism that they may be released? Then mark well, brethren, the two birth-stocks, Adam and Christ; two men they are; but one of them, a man that is man; the other, a Man that is God. By the man that is man we are sinners; by the Man that is God we are justified. That birth hath cast down unto death; this birth hath raised up unto life: that birth brings with it sin; this birth setteth free from sin."

St. Jerome remarks on the *plural* 'lusts' being used, that it is not *one* but *many* evil propensities that the natural man loves to indulge.

fulfilling the desires of the flesh and of the mind;

Ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν. Σάρξ and διανοίαι conjointly make up all the evil propensities of our nature; σάρξ referring to that part which philosophers call ἄλογον, i. e. to the grosser and animal part of our nature; and διανοίαι to that which is called λογικόν, i. e. intellectual, embracing our highest faculties. Whence it appears that before regeneration the *whole man* is a child of wrath, and utterly incapable in himself of recovering any portion of the Divine likeness. And this, not through a corrupt *following* of Adam, but by actual participation in his sin. St. Jerome says: "Between sin of the flesh (*carnis*) and of the mind (*mentium*) I think there is this difference, that sin of the *flesh* is immodesty, and luxury, &c., but sin of the *mind* refers to dogmas contrary to the truth, and to the wickedness of heretics."

The word 'fulfilling' must be regarded as referring not merely to the indulgence of fleshly lusts, which are *internal*, but also to giving effect to them *externally* in action. Rosenmüller makes ποιεῖν τὸ θέλημα mean *pro lubitu appetere et egere*, — blos nach dem Gutdünken unsittlicher Neigungen handeln.

The *plural* θελήματα ('desires') is here used, (as 'lusts' above,) since there are *many* things which present themselves to the mind in the shape of temptation, and entice to sin.

and were

Καὶ ἦμεν. "The change of construction is *intentional*, not

of negligence, to give emphasis to the weighty clause that follows, and to disconnect it from any possible relation to *present* time. We *were* children of wrath by nature; it was once our state and condition; it is now so no longer^m."

by nature

A further assertion of the doctrine of original sin. The word means, not that condition in which man was first created, but that to which he was brought by the fall. Any attempt to make φύσις in this place mean no more than 'really,' cannot be entertained.

Rosenmüller takes pains to shew that the Apostle is not speaking here "*de labe innatâ, sed de vitâ ipsâ hominum facinoribus pravis et scelestis contaminatâ, quæ consuetudine fit altera natura,*" and he thinks that the words ἀνεστράφημεν . . . ποιοῦντες τὰ θελήματα τῆς σαρκός prove this. But he is wrong; for though φύσις means (as Jerome says) the *natural disposition* of man; yet, inasmuch as this disposition is (as the result of Adam's transgression,) *sinful*, it comes to mean the *state of sin* in which man is born; and any attempt to weaken this meaning must fail. When, therefore, St. Paul says, "we were by nature," he must be understood to mean, 'by the corruption of our nature.'

St. Augustine is very earnest in maintaining this sense. See also Prosper, lib. i., de vocat. Gent. 18; Fulgentius, de fide ad Pet. 26; and Bede, in Collect. super hanc Epist., where a great many passages from St. Augustine will be found.

the children of wrath,

τέκνα ὀργῆς. This expression is not to be taken in an active sense, 'angry men,' as above 'children of disobedience,' 'disobedient men;' but passively, persons exposed to, and deserving of, the wrath of God.

Ὀργή often stand in the New Testament for *punishment*, as Matt. iii. 7, φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς, Luke iii. 7, xxi. 23, John iii. 36, and a great many other places: so that "children of wrath" means persons who deserve *punishment*. Thus 2 Sam. xii. 5, we find, "the man that hath done this

^m Alford, Greek Test.

thing shall surely die;" or, 'is a son of death,' (*υἱὸς θανάτου*, LXX; compare with this 1 Sam. xxvi. 16.) See also John xvii. 12, *ὁ υἱὸς τῆς ἀπωλείας*, and 2 Thess. ii. 3, *ὁ ἄνθρωπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας*.

As *φύσει* comes in between *τέκνα* and *ὀργῆς*, perhaps the best reading will be to connect it as closely as possible with *τέκνα*, so as almost to make one word, as if *φυτεύματα*, 'begettings;' and then the whole phrase would mean, 'conceived in sin under Divine wrath.' The force of the Apostle's language is very much heightened when we remember he was speaking in the person of the Jews, who boasted of being *Abraham's seed*.

even as others.

ὥς καὶ οἱ λοιποί—literally, 'the rest' of mankind,—i. e. all who do not as yet believe, (see 1 Thess. iv. 13, *ἵνα μὴ λυπησθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα*), shewing the *universality* of original sin.

St. Augustine saysⁿ: "All that are born mortals have with them the wrath of God. What wrath of God? That which the first Adam received. For, if the first man sinned, and it was said to him, 'Thou shalt die the death,' the same became mortal, and we began to be born mortals; with the wrath of God are we born."

Again^o: "If children of *wrath*, children of *vengeance*, children of punishment, children of hell. How 'by nature,' unless as by the sin of the first man, the taint (*vitium*) has grown into us to be as nature?"

Again^p: "'The wrath of God remaineth upon him.' He says not, shall come; but remaineth. Forasmuch as with this every man is born."

And further on^q, speaking of Esau and Jacob, he says: "The twins were both by nature born children of wrath, through no works indeed of their own, but by their descent from Adam bound by the chain of condemnation."

In Hom. xxi. 3, in Nov. Test., he speaks of "the mass of perdition derived from Adam."

ⁿ Hom. xiv. 13, in Joh.

^p De Fide, Spe, et Car. 10.

^o Hom. xliv. 1, in Joh.

^q Ibid. 25.

And again^r: "Not even the infant of one day is clean from sin; not by that which it hath committed, but by that which it hath contracted."

S. Gregory^s speaks of man "adding nothing of his own," being "ruined by the guilt of birth alone."

4. But God, who is rich in mercy,

See Exod. xxxiv. 6, 7. 'Mercy' here is in strong contrast with 'wrath' in last verse. Primasius points out that God is rich, not only in power, but also in mercy; such mercy as "rejoiceth against judgment^t;" and this is to be regarded as the efficient cause of our salvation. St. Chrysostom says: "Not merely merciful, but rich in mercy; as it is said also in another place, 'In the multitude of Thy mercies;' and again, 'Have mercy upon me according to the greatness of Thy mercy.'"

"God's mercy," says Gorranus, "fills all things. Heaven, by rewarding the elect beyond their merits. Hell, by punishing the reprobate less than their deserts. Earth, by bestowing blessings on all."

πλούσιος ὢν might, as Piscator suggests, be very well translated in this place, 'since He is rich,' &c.

'In mercy:' ἐν ἐλέει. Trench^u has some excellent remarks on the distinction to be observed between the χάρις and ἔλεος Θεοῦ, His *grace* and His *mercy*:—"The *freeness* of the outcomings of God's love is the central point of the χάρις In Rom. xi. 6, St. Paul sets χάρις and ἔργα over against one another in sharpest antithesis, shewing that they mutually exclude one another, it being of the essence of that which is owed to χάρις that it is unearned and unmerited,—as Augustine urges so often, 'Gratia, nisi gratis sit, non est, gratia,—or indeed *demerited*, as the faithful man would most freely acknowledge. But while χάρις has thus reference to the *sins* of men, and is that blessed attribute of God which these sins call out and display, His *free gift* in their forgiveness, ἔλεος has special and immediate regard to the *misery* which is the consequence of

^r Hom. cxx. 2, in Nov. Test.

^s Mor. ix. 32. (xxi.)

^t James ii. 13.

^u Synonyms of the New Test., p. 198, foll.

these sins, being the tender sense of this misery displaying itself in the effort, which only the continued perverseness of man can hinder or defeat, to assuage and entirely remove it. We may say, then, that the *χάρις* of God, His free grace and gift, is extended to men as they are *guilty*, His *ἔλεος*, as they are *miserable*. The lower creation may be, and is, the object of God's *ἔλεος*, inasmuch as the burden of man's curse has redounded also upon it^x; but of His *χάρις* man alone; he only needs it, he only is capable of receiving it. In the Divine Mind, and in the order of our salvation as conceived therein, the *ἔλεος* precedes the *χάρις*. God so *loved* the world with a pitying love, (herein was the *ἔλεος*,) that He *gave* His Only-begotten Son, (herein the *χάρις*,) that the world through Him might be saved. But in the order of the manifestation of God's purposes of salvation the grace must go before the mercy, the *χάρις* must make way for the *ἔλεος*. It is true that the same persons are the subjects of both, being at once the guilty and the miserable; yet the righteousness of God, which it is quite as necessary should be maintained as His love, demands that the guilt should be done away, before the misery can be assuaged; only the forgiven may be blessed. He must pardon, before He can heal; men must be justified before they can be sanctified. And as the righteousness of God absolutely and in itself requires this, so not less does the same, as it has expressed itself in the moral constitution of man, having there linked misery with guilt, and made the first the inseparable companion of the second. From this it follows that in each of the Apostolic salutations where these words occur, *χάρις* precedes *ἔλεος*^y, nor could the order of words have been reversed."

for His great love wherewith He loved us,

"He is pointing out whence it was that He loved us. For these things are not deserving of love, but of wrath, and of the sorest punishment. And thus it was of great mercy^z."

"It is exceeding love to love rebels, slaves, and unrighteous as children. Whence we may consider how much He loves

^x Job xxxviii. 41; Ps. cxlvii. 9; 4; 2 John 3.

John iv. 11; Rom. viii. 20—23.

^z St. Chrys., in loc.

^y 1 Tim. i. 2; 2 Tim. i. 2; Tit. i.

those who are now made saints, if He so much loved sinners and the unrighteous^a."

us,

Relates either (1) to the whole human race, see Rom. v. 8, 1 John iv. 10, or (2) to Gentiles as well as Jews. This last is the most probable, since the Apostle here changes the *ὑμᾶς* of verse 1 into *ἡμᾶς*, desiring to include Jews as well as Gentiles.

Cornelius à Lapidé remarks that 'great' in this verse is spoken in respect of *men* who are so miserable and unworthy, and not in respect of *God*; since this unbounded communication of Himself and exceeding love towards men befits God, who is uncreated goodness itself. He then quotes the example of King Agesilaus, who when he made a large present to one of the common people, and he out of modesty refused it, saying that it was too great for him; "Nay," said the King, "but it is not too great for Agesilaus."

Bishop Andrewes^b speaks thus of Christ's love in dying for us when we were His enemies: "He is *Liber charitatis*, wherein he that runneth by may read. *Sic dilexit*, and *propter nimiam charitatem*, and *Ecce quantam charitatem*; love all over, from one end to the other. Every stripe as a letter, every nail as a capital letter. His *livores* as black letters, His bleeding wounds as so many rubrics, to shew upon record His love towards us."

5. Even

Kaí. This must on no account be taken as *copulative*, or as a mere resumption of verse 1. "It belongs to and intensifies the state predicated by *ὄντας νεκρούς*, and therefore is placed before the participle^c."

when we were dead in sins,

"'Dead' not merely in original, but also in actual sin^d."

"'Dead' as far as concerns the working of anything good^e."

St. Augustine^f, speaking of his unregenerate condition,

^a Primasius, in loc.

^b Sermon iii., Of the Passion.

^c Alford, Greek Test.

^d Primasius, in loc.

^e Ecumenius, in loc.

^f Conf. v. 16.

says, "Lo, there [at Rome] was I received by the scourge of bodily sickness, and I was going down to hell, carrying all the sins which I had committed, both against Thee, and myself, and others, many and grievous, over and above that bond of original sin whereby we all die in Adam."

See observations on verse 1.

hath quickened us together with Christ,

i.e. by washing away our sins in Baptism, and raising us to newness of life. So Primasius.

The use of the word 'quickened' is very striking, shewing that the earliest stirrings in the womb of grace are of God, and are precious in His sight.

'With Christ' must be understood to mean, that God has shewed the same power in our behalf that He displayed when He raised Christ from the dead.

"When we were dead on account of our sins, God quickened us, and not only quickened us, for this was too little for His goodness and majesty, but quickened us together with Christ Jesus, granting us to have one and the same life with Christ^g."

"Again is Christ introduced, and it is a matter well worthy of belief, because if the first-fruits live, so do we also. He hath quickened both Him and us. Seest thou that all this is said of Christ Incarnate? Beholdest thou the exceeding greatness of His power to us-ward who believe? Them that were dead, them that were children of wrath, them hath He quickened. Beholdest thou 'the hope of His calling'^h?"

(by grace ye are saved;)

Χάριτί ἐστε σεσωσμένοι. *Χάριτι* is put for *διὰ χάριτος*. No doubt there is here an ellipsis of the pronoun 'whose' (*οὗ*). It is supplied in the *Codex Clarom.*, 'by whose grace ye are saved,' i.e. brought into a state of salvation. This sentence is evidently parenthetical, and must be regarded as an anticipation of verse 8.

Theodoret says: "Not on account of our excellent life

^g St. Jerome, in loc.

^h St. Chrys., in loc.

were we called, but through His love who saved us." "By grace," says St. Jerome, "since we are able to give back to the Lord nothing for all the things which He has bestowed upon us." "It is a very small form of speech," says Hemmingius, "but it contains both the sum and the cause of the entire benefit conferred on us by Christ. The *benefit* itself is salvation; the *cause* is grace."

It is to be observed that the Apostle does not say here '*we* are saved,' but '*ye*.' No doubt this sudden change of person is to be attributed to the ardent affection which he felt towards the Ephesians, desiring that they should see how specially the promises of God belonged to them.

6. And hath raised us up together,

He had said beforeⁱ that God raised Christ from the dead, and set Him at His own Right Hand; and he now goes on to shew that *we*, His members, are actual partakers in this Exaltation and Session. "Quia quod in capite præcessit certum est et in membris futurum^k."

The resurrection spoken of in this place is sometimes regarded as relating to that which takes place at Baptism, when the soul is raised from the death of sin to the life of righteousness, in which case our "conversation" is said to be "in heaven^l." It is better, however, to refer it to the exaltation of our *bodies* to heaven at the last day: "He that raised up Christ from the dead shall also quicken your *mortal bodies*^m."

Nor need the use of the *past* tense, '*hath raised*,' &c., create any difficulty, since what has always been present to God's mind, but has not yet been accomplished, is considered as *past*. Or, it may be used to denote the *certainty* of the event. "The Scriptures so speak, as that they represent a *past* time for a *future*; as we said above, what the Apostle spake concerning us, that He hath made us sit together in heavenly places, is not yet brought to pass, but, because it will most surely be hereafter, it is so spoken, as if it were already brought to passⁿ." Or, better still, the resurrection

ⁱ Chap. i. 20.

^k Sedulius, in loc.

^l Phil. iii. 20.

^m Rom. viii. 11.

ⁿ St. Augustine, De Agone Christiano, 29. (xxvii.)

of the faithful may be spoken of as *past* and completed, on account of its being *involved* in the resurrection of Christ. They having been by Baptism made members of Him, actually partake in that which is past, though their own fruition of it is future.

St. Chrysostom says, "As yet no one is actually raised, excepting that inasmuch as the Head hath risen, we also are raised, just as in the history, when Jacob did obeisance, his wife also did obeisance to Joseph." See Gen. xxxvii.

"He our spiritual Head sitting there [in heaven], we are at present not unfitly said to sit there also, and shall infallibly come thither in due time^o."

and made us sit together

i.e. (1) as full possessors of the inheritance which has been prepared for us^p, and (2) as judges^q. This is the *completion* of the resurrection.

in heavenly places

Not on the 'Right Hand of God,' for this is reserved for the Son.

in Christ Jesus :

For since the Head sitteth, the Body sitteth also, and therefore he adds in conclusion, 'in Christ Jesus.' It may also mean 'through the merits of Christ;' but this gives an inferior sense.

Bengel remarks upon the inversion of our Lord's names in this place, "In hâc potissimum grandi oratione Paulus *Christum Jesum* appellat; sæpius alias *Jesum Christum*." It is as if he should say, He has made us to partake of the Divine Nature, and to be considered as *cœlicoli*, those entitled to sit in heavenly places *in* (that is, inasmuch as we are partakers of the nature of) the Anointed Man, the *Christ Jesus*.

^o Hammond.

^p 2 Tim. ii. 12.

"Non sancti sunt in cœlo (fideles) præsentia corporali, sed jure et virtute spirituali, et singuli habent in cœlo sedem nominatim sibi assignatam, suo

tempore possidendam. In Deo tantisper occultantur Col. iii. 3."—Bengel *Gnomon in loc.*

^q Matt. xix. 28.

^r St. Chrys., in loc.

St. Gregory^s uses this verse to shew the intimate union that exists between Christ and His Church: "We premised with earnest emphasis how close the bond of love was between them, forasmuch as both the Lord in fact still suffers many things by His Body, which is all of us, and His Body, i.e. the Church, already glories in its Head, viz., the Lord, in heaven: so now we ought in such sort to set forth the sufferings of that Head, that it may be made appear how much He undergoes in His Body also. For if the torments that we endure did not reach our Head, He would never cry out to His persecutor even from heaven in behalf of His afflicted members, 'Saul, Saul, why persecutest thou Me?' If our agony were not His pain, Paul, when afflicted after his conversion, would never have said, 'I fill up that which is behind of the afflictions of Christ in my flesh.' And yet being already elevated by the Resurrection of his Head, he says, 'and hath raised us up together, and made us sit together in heavenly places;' in this way, namely, that the torments of persecution had enchained him on earth, yet while sunk down with the weight of his pains, lo! he was already seated in heaven, through the glory of his Head."

And again^t: "Let us see this humble man (St. Paul) set up on high. He says, 'Know ye not that we shall judge angels?' Perchance at that moment the chain was holding him outwardly fast bound. Yet he had been set on high within, who, by the certainty of his hope, was already sitting in heavenly places."

St. Leo^u says: "Recognise, O Christian, your dignity, and having been made a partaker of the Divine Nature, beware of returning by a degenerate conversation to your former vileness. Remember of Whose Head and Body you are a member; remember that, being rescued from the power of darkness, you were translated into the light and kingdom of God; that by the Sacrament of Baptism you were made a temple of the Holy Spirit. Beware, therefore, lest you drive so great an Indweller away from you by wicked

^s Mor., iii. 25.^t Mor., vi. 24.^u Sermon i., De Nat. Domini.

actions, and subject yourself again to the devil, since the Blood of Christ is the price paid for you."

"Through Him who is the First-fruits," says St. Chrysostom, "cherubim and seraphim adore thee, with all the heavenly host, principalities and powers, thrones and dominions. Disparage not thy body, to which such high honours appertain, that the unbodied powers tremble at it^x."

7. That in the ages to come He might shew

The words, "He might shew," may mean either (1) 'shew' in such a way that it will be impossible to resist the evidence; or (2) 'shew' as a specimen or example^y.

'*Εν τοῖς αἰῶσι τοῖς ἐπερχομένοις*, 'the ages to come,' or 'the ensuing ages,' i.e. the ages of the *world* that will follow upon the times of the Apostles. Compare Col. i. 26, 27. The Christian dispensation is called 'the age to come,' or 'the coming kingdom,' (*βασιλεία ἐρχομένη*^z); so also *οἰκουμένη μέλλουσα*^a, and *δυνάμεις μέλλοντος αἰῶνος*^b. The expression is sometimes taken as relating to the period *after* the resurrection, and no doubt it will bear this meaning very well. The use of the *present* participle is no real objection to such an interpretation, since the time of Christ's perfect triumph over evil (which will take place at the last day) is contemplated in Scripture as being *close at hand*. The first meaning, however, seems to be the best.

the exceeding riches of His grace

Τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ. Observe with what grandeur the Apostle speaks of God's grace. Above he said simply *χάριν*, then *πλοῦτον χάριτος*^c. Then^d he called God *πλούσιος ἐν ἐλέει*, but now he reaches the culminating point, *τὸν ὑπερβάλλοντα πλοῦτον*, κ.τ.λ., evidently designing to set forth the inexhausted, and inexhaustible, nature of this Fountain. For a similar form of expression, see Rom. v. 20^e.

^x Hom. in 1 Tim. v. 20.

^y 1 Tim. i. 16.

^z Mark xi. 10.

^a Heb. ii. 5.

^b Heb. vi. 5.

^c Chap. i. 7.

^d Chap. ii. 4.

^e "Verè abundans gratia est, quae nec solum peccata donavit, sed etiam cum Christo resuscitatos in dexterâ Dei in cœlestibus collocabit."—*Sedulius, in loc.*

The general meaning is,—God has done all that has been spoken of before, that in succeeding ages of the Church He might display to men the surpassing greatness of His loving-kindness and mercy, so that He Himself should be glorified by reason of the manifestation, which is the ultimate end of all His works.

If, however, the *future* manifestation (after the resurrection) is supposed to be meant, we must say with Theodoret, “Now indeed the greatness of the blessings which are looked for is entirely unknown to the unbelieving; but the faithful see them as in a mirror and riddle. For they walk by faith, not by sight; but then they shall see face to face. Then both the faithful and unbelieving shall see that Nature which was taken of us adored by every creature, and the saints reigning together with it. ‘For if we be dead,’ he says, ‘we shall also live together with Him. If we suffer, we shall also reign with Him.’”

in His kindness toward us

This is added still further to heighten our estimation of the ‘riches’ of God’s grace. The Apostle spares nothing to intensify his meaning.

The word *χρηστότης* which the Apostle here employs means that feeling of the mind (*benignitas*) which disposes a person to do a kind action. Trench^f, quoting from Jerome, Comm. in Ep. ad Gal. 22, says, “*Benignitas sive suavitas, quia apud Græcos χρηστότης utrumque sonat, virtus est lenis, blanda, tranquilla, et omnium bonorum apta consortio; invitans ad familiaritatem sui, dulcis alloquio, moribus temperata. Non multum bonitas (ἀγαθωσύνη) à benignitate diversa est; quia et ipsa ad benefaciendum videtur exposita. Sed in eo differt; quia potest bonitas esse tristior, et fronte severis moribus irrugatâ bene quidem facere et præstare quod poscitur; non tamen suavis esse consortio, et suâ cunctos invitare dulcedine.*”

through Christ Jesus.

Who is ever the central Figure in St. Paul’s writings.

^f Synonyms of the New Test., p. 213.

8. For by grace are ye saved

Τῇ γὰρ χάριτι. The article has here, as Piscator says, “*vim ἀναφορικὴν*,” i.e. it takes up and expands the similar clause in verse 5. The words ‘of God’ must of course be understood after ‘grace.’

“In order, then, that the greatness of the benefits bestowed may not raise thee too high, observe how he brings thee down; ‘by grace ye are saved,’ saith he^g.” The meaning is, that man’s salvation, from beginning to end, is of the mere mercy of God.

‘Are ye saved,’ i.e. brought into a state of salvation; not necessarily implying that they would all be ultimately received into heaven.

through faith;

“Then, that, on the other hand, our free-will be not impaired, he adds also our part in the work^h.” After ‘faith’ the words ‘in Christ’ must be understood, since, as Estius says, the faith by which we believe in Christ is the beginning and foundation of the above-mentioned salvation; and this by the Divine decree wherein it is determined that no one (i.e. no one to whom this dispensation is offered) should be saved unless he first of all believes in Christ.

and that not of yourselves:

Καὶ τοῦτο οὐκ ἐξ ὑμῶν. “Scil. *συμβέβηκε ὑμῖν.* Hoc ipsum, quod recepistis doctrinam Christi, nolite vestro merito, vestrisque studiis tribuereⁱ.” “*Καὶ τοῦτο*, nempe credere, sive fides^k.” “Neither is faith, he means, of ourselves. Because had He (Christ) not come, had He not called us, how had we been able to believe? for how, saith he, shall they believe unless they hear? So that the work of faith is not our own^l.” St. Paul does not mean to say that the *capability* of believing does not exist in man, for undoubtedly it does; but, that “to *believe aright* is the gift of God:” for, as Gorranius well says, “*Posse credere natura est omnium, credere vero est gratia fidelium.*”

^g St. Chrys., in loc.

^h St. Chrys., in loc.

ⁱ Rosenmüller, in loc.

^k Bengel, Gnomon, in loc.

^l St. Chrys., in loc.

St. Jerome remarks upon these words: "Lest perchance a secret thought should steal in upon us, if we are not saved by our works, we are at least saved by our faith, and so, in another way, it should pertain to ourselves that we are saved; he therefore added and said that not even our faith itself was a matter of our own free-will, but the gift of God. Not that free-will is taken away from man, but that the freedom of the will itself has God as its Author, and that all things may be referred to His kindness, since it is He who permits that we should even will what is right." The will of man, then, as St. Augustine explains fully^m, must be quickened and moved to faith, before we can believe aright.

it is the gift of God:

The word 'God' is here highly emphatic. Alford translates, "God's is the gift," which certainly throws out the sense better than the English version. Piscator thinks the article τὸ (τὸ δῶρον) is added to enhance the magnitude and splendour of the gift, as if it were *ILLUD donum*, the well-known and admirable gift.

"Faith indeed is of ourselves," says Œcumenius, "but its cause (πρόφασις) is God; for unless He had been Incarnate, how could we have believed? Therefore he calls faith 'the gift of God.'"

Faith is often called in Scripture by this name; see Phil. i. 29, "Unto you it is *given* in the behalf of Christ, not only to *believe*," &c.; Luke xvii. 5, "And the Apostles said unto the Lord, *increase our faith*."

St. Augustineⁿ says, "Lest they should so take to themselves at any rate the faith itself, as not to understand that it was given of God, (like as in another place the same Apostle says that 'he had obtained mercy to be faithful,') here also he hath added, and says, 'And this not of yourselves, but it is the gift of God.'"

And again^o: "But in order to teach us that this very believing is matter of gift, not of desert, He saith, 'As I have said unto you, no man cometh unto Me, except it were

^m Epist. 107.

ⁿ De Fide Spe et Caritate, ix. (xxx.)

^o Hom. lxxxi. 2, in Nov. Test.

given him of My Father.' Now as to where the Lord said this, if we call to mind the foregoing words of the Gospel, we shall find that He had said, 'No man cometh unto Me, except the Father which hath sent Me draw him.' He did not say *lead*, but *draw*. This violence is done to the heart, not the body. Why, then, dost thou marvel? Believe, and thou comest; love, and thou art drawn. Do not suppose here any rough and uneasy violence; it is gentle, it is sweet; it is the very sweetness that draweth thee. Is not a sheep drawn, when fresh grass is shewn to it in its hunger? Yet I imagine that it is not bodily driven on, but fast bound by desire. In such wise do thou come, too, to Christ; do not conceive of long journeyings; where thou believest, there thou comest. For unto Him Who is everywhere we come by love, not by sailing. But forasmuch as even in this kind of voyage waves and tempests of divers temptations abound, believe on the Crucified, that thy faith may be able to ascend the Wood. Thou shalt not sink, but shalt be borne upon the Wood."

Again^p: "Lest haply thou shouldest say, 'I have deserved it, and have therefore received,' deem not thyself to have received by deserving, who hadst not deserved, if thou hadst not received. Grace went before thy desert; grace is not from merit, but merit from grace. For if grace be from merit, thou hast bought, not freely received."

So also St. Gregory^q: "Heavenly grace does not find desert of man in order to make it come, but after it has come causes the same; and God, when He comes to the undeserving mind, at once sets it forth to Himself deserving by so coming, and causes therein merit for Him to recompense, whereas He had found only that for Him to punish."

St. Chrysostom^r draws some excellent moral reflections from this verse, shewing that all that is good is of God, and consequently there is no reason why we should "think great things of ourselves, or be puffed up, being as we are, men, dust and ashes, smoke and shadow."

^p Hom. cxix. 3, in Nov. Test.

^r Hom. xxx. in Act.

^q Mor. xviii. 63.

For some remarks on "all the work of Christianity being ascribed to the grace of Christ," see Thorndike, "Of the Covenant of Grace," chap. xviii. 7.

9. Not of works,

'Are ye saved' must be supplied from what goes before. This verse must be regarded as an *ἐκθεσις* of the preceding clause, 'and that not of yourselves;' q. d. 'ye have not been brought into a state of grace by long and laborious efforts on your own part.' We can easily understand that this sentence would have a peculiar bearing upon the Ephesians, who were addicted to philosophical pursuits, it being the essence of such studies that virtue could be acquired by the unaided efforts of man's own will.

The expression here used is perfectly reconcileable with that of St. John^s, "Behold, I come quickly, and my reward is with me, to give every man according as *his work* shall be," for St. Paul is not denying the merit of the good works which we do, he is denying that the works which we do are our own and that we can claim merit for having done them. "Not of works," he says, "we are saved, because we"—that is, we and our works together—"are His workmanship." This is exactly what he asserts to the Corinthians^t, that our sufficiency, meaning our ability to work good works, is of God. He attributes the very works by which we attain eternal life to grace, while he ascribes the whole scheme of salvation to the same.

lest any man should boast.

"*Ἰνα μή τις καυχῆσθῃται.* "Ut adeo nemo possit gloriari. "*Ἰνα* sumitur *ἐκβατικῶς* (pointing to the issue). Alii jungunt superioribus, quasi Apostolus dicat, omne meritum excludi *propterea*, ne possemus propriâ quadam virtute gloriari^u."

'Boast,' i. e. in *himself*, (since whatever water there is in the river comes from the source,) but in *the Lord*. "Not unto us, O Lord, not unto us, but unto Thy Name give the praise^x."

^s Rev. xxii. 12.

^t 2 Cor. iii. 5.

^u Rosenmüller, Scholia in Ep. ad Eph.

^x Ps. cxv. 1.

Haymo, *in loc.*, says, "Faith goes before, and then follows works. Those who boast in their works are accustomed to bring forward Cornelius the Centurion as an example, saying that on account of the good works which he had he merited to receive faith, being instructed by Peter. To whom we must reply that Cornelius was a Centurion of the Jews, having knowledge of the One God, by Whom he hoped and believed that he would be rewarded for his good works; and because he had already apprehended some portion of faith, which he adorned with good works, he merited to be instructed by Peter concerning the knowledge of the whole Trinity, and to be baptized with the Sacrament of Baptism, without which no one can be cleansed from sin."

St. Gregory^y, speaking of boasting, says, "There are four marks by which every kind of pride of the arrogant is pointed out: either when they think that they possess any good quality from themselves; or if they believe that it is given them from above, yet that they have received it in consequence of their own merits; or unquestionably when they boast of possessing that which they have not; or when they despise others, and wish to appear the sole possessors of what they have."

In verses 8 and 9 the Apostle teaches *four* important points of doctrine: (1) that we are saved by God's free grace; (2) that our salvation is brought about by faith; (3) that faith does not spring from any merit of our own; (4) that works, as meriting faith, are excluded. Faith, therefore, is the first benefit which we receive from God's grace, and of faith St. Augustine^z thus speaks: "Faith, both in its commencement and perfect development, is the gift of God; and that this gift is bestowed on some, and not bestowed on others, let him not at all venture to doubt, who does not wish to set himself in most manifest opposition to the Sacred Scriptures."

10. This verse is added, "lest when thou hearest that the whole work is accomplished, not of works, but by faith, thou shouldest remain idle^a."

^y Moral., xxiii. 13.

^z De Præd.

^a St. Chrys., *in loc.* So also Œcumenius.

For

This word must be taken as introducing a reply to some objection which may have arisen in the reader's mind. St. Paul had been speaking of 'grace,' and some one might have urged, 'If salvation be not of works, then works play no part in the scheme of redemption.' He immediately replies that this does not follow, since the *very purpose* of our re-creation in Jesus Christ is that we should bring forth good works.

we are His workmanship,

Αὐτοῦ ἐσμὲν ποίημα. The word *ποίημα* is not used of our *first* creation, but of our *regeneration*^b. St. Chrysostom says, "He here alludes to the regeneration, which is in reality a second creation. We have been brought from non-existence into being. As to what we were before, we are dead; that is, the old man. We are now become what before we were not. Truly then is this work a creation; yea, and more noble than the first: for from that one we have our being, but from this last we have, over and above, our well-being."

The Israelites are called *κτίσμα Θεοῦ*, Deut. xxxii. 6; Isa. xliii. 1, xliv. 21, because He *made* them His own by choosing them to be His peculiar people, and delivering them from the bondage of Egypt. And so in the New Testament *καὶνὴ κτίσις* is with great propriety applied to Christians, (2 Cor. v. 17; Gal. vi. 15, and the word *κτισθέντες* is used immediately below,) since God has *made* them His own by delivering them from the bondage of corruption.

SS. Augustine and Ambrose translate *ποίημα* by *figmentum*. St. Jerome points out that St. Paul does not say that we are God's *figuratio atque plasmatio*, but His *factura*, and says that *plasmatio* derives its origin from the dust of the earth, while *factura* took its beginning from being according to the Likeness and Image of God.

The word 'His' (*αὐτοῦ*) is emphatic; shewing that what-

^b "For He not only made us men, but righteous men too, if so we be."—*St. Aug.*, Ps. xix. 2. Exp. ii.

"For we are His workmanship, created not merely in Adam, but in Christ Jesus."—*Ibid.*, Ps. xc. 16.

ever good we have is not of ourselves, but from God who works in us.

created

Κτισθέντες. "He is not speaking of our first creation, but of the second, which takes place in Baptism^c." We must therefore regard 'created' as put for 're-created'; "for unless He formed thee to good works, thou wouldest not know any works but evil^d."

in Christ Jesus

Through the benefits of the Incarnation. As the first creation was by the 'Word,' so the second creation is brought about by the union of that Word with human flesh.

unto good works,

Ἐπὶ ἔργοις ἀγαθοῖς. Rosenmüller translates *sub conditione recte factorum*, and says, "ἐπὶ here signifies that, for the sake of which anything is done, as the Greeks say ἐπὶ κέρδει, ἐπὶ μισθῷ: see 1 Thess. iv. 7^e." This gives a far preferable sense to the English version, 'unto good works,' and shews that God did not regenerate us so that all trouble should be taken out of our hands, and we should pass our time in idleness, (none the more satisfactory for being religious idleness,) but on *condition that* we should be actively devoted to the practice of good works, giving us at our baptism the power to perform such works. These words would make directly against the followers of Simon Magus, who supposed that the perfection of the Christian life consisted in a voluptuous indulgence of all the passions of our nature.

"He called us, he says, through His unspeakable goodness. We obeyed, and, believing, obtained salvation. But before Baptism He demanded not of us active virtue, but after Baptism He commands us to lay hold of this also. For this he says, 'in good works, that we should walk in them^f.'"

^c Ecumenius, in loc. "i. e. renati per baptismum."—Sedulius, in loc.

^d St. Aug., Ps. xcii. 4.

^e Examples of this use of ἐπὶ are very common in classical writers:—σπονδὰς ἡγομεν ἐπὶ ῥητοῖς, 'upon certain and fixed conditions; οἱ δὲ ἐφάσαν

ἀποδώσειν ἐφ' ᾧ μὴ καλεῖν τὰς κώμας, 'on condition that he would not burn the villages.'—Xen. Anab. iv. Ἀκούσατε νῦν ἐφ' οἷς ἂν ποτε δικαίως καταλύσωμαι τὸν πόλεμον, 'on what terms, &c.'—Dion. Hal. iii. p. 195, l. 16.

^f Theodoret, in loc.

“The Creator, being good, created for good works; but the creature, of its own set purpose, turned to wickedness^g.”

This passage is one of the many which are entirely destructive of the Solifidian system. Estius well remarks upon it that it must not be understood to teach that our good works are separated from our free-will, but that whatever good we do through our free-will is to be attributed entirely to God as Author, Maker, Creator, so that no one may glory in himself.

which God hath before ordained (prepared)

Οἷς προητοίμασεν ὁ Θεός. Προετοιμάζειν is equivalent to προορίζειν, προτιθέναι. St. Paul refers our good works to the Divine predestination, which he calls *preparation*; as also our blessed Lord^h, “Inherit the kingdom *prepared* for you from the foundation of the world;” for predestination is nothing else than the preparation of acts of kindness on the part of God, among which our good works also are reckoned. And God is said to have ‘prepared’ them for us, in so far as He determined to give them to us, having contemplated our re-creation from all eternity, rejoicing in that habitable part of His earthⁱ.

It ought perhaps to be mentioned that some persons have thought that we are created in (unto) good works; i. e. not *our own*, but *Christ’s*, Whom St. Paul had just before mentioned, as if to shew as pointedly as possible that we are justified by grace, without any merits of *our own* which precede faith and justification, but not without the works of *Christ*, Who by the actions of His whole life not merely set us a most illustrious example, but merited grace for us. And so they read, ‘created in Christ Jesus in good works.’ It will be enough to say of this interpretation that it is too subtle to be relied on; the doctrine is sound enough in itself, but it cannot grammatically be supported from this particular text.

^g St. Cyril, Catechet. Lect., ii. 1.

^h Matt. xxv. 34.

ⁱ Prov. viii. 31. “Præparavit Deus

in præscientiâ suâ; et nunc dedit per gratiam suam,” &c.—*Primasius, in loc.*

that we should walk in them.

The clearest possible proof of the freedom of the human will; for though God has indeed 'prepared' good works, He has yet left it to ourselves to follow them out.

For the word 'walk' see observations on verse 2.

"Not merely," says St. Chrysostom, *in loc.*, "that we should begin, but that we should walk in, for we need a virtue which shall last throughout, and may be extended on to our dying day. If we had to set out on a road leading to a royal city, and then when we had passed over the greater part of it, were to flag and sit down at the very close, it were of no use to us ever to have set out. So neither will the hope of our calling profit those who have been once put in possession of the blessing, unless we walk worthily of Him that called us." As therefore the *first* creation gave us life, so the *second* creation lays us under the obligation of spending that life holily.

Estius remarks that the whole of this verse, which contains so splendid an eulogy of the grace of God, destroys alike the heresy of Pelagius, who either denied grace or sought it in human merits, as well as other heresies of more modern growth. For if we are the workmanship (*ποίημα*) of God, as far as justification is concerned, therefore, since God makes us righteous, we are *truly* so, and not *imputatively*. And, if we are created unto good works which God has prepared, therefore it is false that all our works, even after justification, are sins. For neither are good works sins, nor has God prepared sins for us. Lastly, if we walk in them, they are then truly our own, proceeding from our inclination and free-will.

11. Wherefore

Up to this point the Apostle has been shewing that Jews and Gentiles were alike involved in one common death of sin, and were restored to life by the merciful exercise of a common grace; but now he turns to the Gentiles, and makes *special* application of all that he has previously said to them, desiring to enhance the magnitude of God's grace from a consideration of the fearful condition in which the Gentile world lay before conversion.

‘Wherefore’ must be understood as referring to what immediately goes before, because we have been created unto good works, &c.

remember,

“He reminds them from what a depth of ignorance they have been advanced to the highest dignity of the kingdom, that they should not be ungrateful for the benefits of the Giver^k.”

St. Chrysostom, *in loc.*, says that the Apostle uses this word “because it is usual with us, one and all, when we are raised from a state of great meanness to corresponding, or, perhaps, a greater dignity, not so much as even to retain any recollection of our former condition, as though we had been brought up in this our new glory.”

that ye being in time past Gentiles in the flesh,

The words ‘in time past’ should be carefully observed, as dividing the life of the Ephesian Christians into two parts, one before their conversion, the other after.

‘Gentiles in the flesh’ means Gentiles according to natural generation, as being the children of heathen parents. No doubt there is also a strong contrast intended to ‘the circumcision in the flesh’ which immediately follows. .

who are called

i. e. by way of reproach.

Uncircumcision

‘*Ἀκροβυστία*, for *ἀκρόβυστοι*, ‘uncircumcised;’ so *περιτομή* for the ‘circumcised’¹.’ *Ἀκρόβυστοι* was, in a Jew’s estimation, equivalent to *τὰ ἔθνη*^m, and was a term of the bitterest reproach, involving everything that was degrading and contemptible. Thus David spoke of Goliath as “this uncircumcised Philistine;” and Saul desired his armour-bearer to kill him, lest the “uncircumcised” should come and thrust him through. See also Judges xiv. 3, xv. 18; Isa. lii. 1.

^k Sedulius, *in loc.*

¹ Rom. iii. 30, iv. 9.

^m Matt. vi. 32.

by that which is called

The word 'called' seems to be used to shew that, however much the Jews may have rejoiced in the *name* of circumcision, they were, nevertheless, wanting in the true circumcision, which the Apostle so strongly insists upon at every opportunity.

the Circumcision in the flesh made by hands ;

The words "in the flesh made by hands" must by no means be regarded as redundant, but as accurately describing wherein Jewish circumcision consisted, and how it differed from the circumcision of the heart, which is "made without hands^a."

St. Jerome interprets this verse in a curious way. He thinks that the expression 'Gentiles in the flesh' must be taken in close connexion with *uncircumcision*, the word 'flesh' being used in an extenuating sense, q. d. 'ye were Gentiles indeed in *flesh*, but not so in *spirit*.' And then he goes on to say that some were circumcised both in flesh and spirit, as Moses, Aaron, the Apostles, and Nathanael, of whom Christ said, "Behold an Israelite indeed, in whom is no guile;" others, in neither way, as Nebuchadnezzar, and other heathen; others, in the flesh only and not in the spirit, as all Jews at the present time; lastly, some in the spirit, not in the flesh, as the Ephesians, concerning whom the Apostle speaks.

There can be no doubt, however, that the Apostle is regarding the Ephesians as they were *before* their conversion. *Afterwards* they became partakers of the true circumcision of the spirit, in common with all believers.

12. In this verse the Apostle touches upon the misery of their natural state, and sums up the whole under five heads. And it is to be observed that the word 'remember,' which introduces verse 11, specially belongs to the clauses of this verse; for herein the real hardship of the Gentile condition lay, not that they were 'called Uncircumcision,' &c., but that

^a Col. ii. 11.

they were 'without Christ,' &c. It is this which St. Paul wishes them constantly to keep before their minds.

that at that time ye were

'That time' answers to 'in time past' in verse 11.

without Christ,

This is commonly supposed to mean 'without the knowledge of Christ,' which is perfectly true as far as it goes, for the Jews were the only people to whom the Messiah was revealed as a Saviour; but it means far more than this, it is without affinity to Christ the Saviour, either natural, such as the Jews enjoyed, see Rom. ix. 4, 5, or spiritual, such as they now enjoyed themselves in common with all the adopted sons of God^o.

being aliens from the commonwealth of Israel,

"In that republic, instituted by God, not only were you incapable of enjoying honours, but of so much as being accounted citizens^p." This expression, then, must be understood as carrying on the meaning of 'without Christ;' q.d. not only were you void of all spiritual privileges, but you did not possess so much as the *external* form of Church-membership. But now God has made one πολιτεία ('commonwealth') for Himself—the Church, in which you are on equal terms with Jews^q. Respecting the difference of customs between Jews and Gentiles, see Esth. iii. 8, and Tacit. Hist. v. 4, 5. It must not be forgotten that πολιτεία may mean 'way of life' (*ratio vitæ civilis*) as well as 'polity;' and then the meaning will be, You were wholly alienated from the manner of life followed by the Israelites (which was prescribed by God), and were sunk in abominable wickedness. If this meaning is adopted, there would be, probably, great force in the word 'Israel,'—the name of

^o "Quia illi (Judæi) Christum in multis mysteriis et sacramentis habebant promissum. Vos autem idola cæca et muta sequentes, nec in nomine Christum sciebatis."—*Primasius, in loc.*

^p Rosenmüller.

^q See this foretold Isa. lv. 5: "Be-

hold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee."

the illustrious patriarch,—which would come in very happily in any contrast with the manners of heathen nations.

and strangers from the covenants of promise,

In ancient Greece the stranger (ξένος), as such, was looked upon as an *enemy*^r. Supposing, then, that the Apostle is using the word in its primitive sense, his meaning would be, You not merely had no share in the covenants, &c., but regarded them in a hostile light. Thus a much stronger sense is obtained than is apparent to the mere English reader. The use of the *plural*, ‘covenants,’ (διαθηκῶν,) is accounted for in several ways: by supposing (1) that St. Paul put the plural for the singular; (2) that the covenant of *circumcision*, as well as of the *law*, is intended; (3) that it refers to the covenant which God made with Abraham, renewed with Isaac and Jacob, and afterwards repeated and confirmed with the whole congregation of Israel; (4) that the *double* giving of the law is meant; whence the book of Deuteronomy is called the ‘second law.’ But though ‘covenants’ is plural, yet the important word ‘promise,’ which immediately follows, is singular, to shew that the ‘covenants’ are really and substantially about one and the same thing, however much they may differ in accidents. Estius objects to this mode of interpretation, because, as he says, we nowhere read of “covenants of promise;” but since we meet with the expression “the hope of the promise^s,” he prefers to disconnect ‘promise’ from ‘covenants,’ and join it with what follows; thus, “strangers to the covenants, having no hope of the promise.” In this he follows St. Ambrose, Primasius, and others; while St. Chrysostom, Theophylact, Œcumenius, and Jerome adopt the other interpretation.

having no hope,

i.e. beyond this life.

and without God

Ἀθεοι: sine Deo, (Vulg.); i.e. without the knowledge and

^r See Smith's "Dictionary of Greek and Roman Antiquities," *sub voc.* "Hospitium."

^s Acts xxvi. 6.

worship of God; see Hosea iv. 1; Gal. iv. 8^t. The word may also mean 'forsaken of God.'

in the world:

In strong contrast to *Church-membership*, implied in *πολιτεία* which goes before. He means they had "their portion in this lifeⁿ." These words are therefore emphatic. From this verse we learn the deplorable condition of those who are out of Christ, and the Apostle seems to spare no pains to give full effect to the dreadful picture, for "his word is not 'separated,' but *alienated* from the commonwealth. His word is not, 'Ye took no interest in,' but, 'Ye had not so much *as any part in*, ye were strangers.' The expressions are most emphatic, and indicate the separation to be very wide^x."

Gorranus calls upon us to remark how it is perilous in many ways for us to be in the world without God: (1) as it were on the wide sea without a pilot; (2) as in a great battle without a general; (3) as in a long journey without provisions for the way; (4) as in a dungeon without light; (5) as in perpetual exile without a comforter; (6) as in a burning furnace, without any breeze to cool it.

St. Augustine very beautifully understands Ps. xxix. 8, "The voice of the Lord moving the wilderness," to refer to "the voice of the Lord moving to the faith the Gentiles, once without hope, and without God in the world; where no prophet, no preacher of God's word, as it were, no man had dwelt."

13. But now

Presenting a strong contrast to 'that time' of the last verse, and indicating their regenerate state.

in Christ Jesus

Who is ever the prominent Figure in the Apostle's mind, when thoughts of blessings, &c., arise.

^t "Colophon est damnatæ naturæ
ἀθροον esse."—*Aretius, in loc.*

"Prius ait 'fuistis extra Chris-

tum;' postea infert 'eratis sine Deo.'"—*Bengel.*

^u Ps. xvii. 14. ^x St. Chrys., in loc.

'In Christ,' i.e. by an actual oneness with His Human Nature. Any attempt to resolve these words into 'by faith in Christ,' or, 'by the merits of Christ,' must be carefully guarded against. It is of the Incarnation that St. Paul is here speaking, and of its extension to us by means of Sacraments.

ye

Ephesian Gentiles.

who sometimes

At the time alluded to in verse 12.

were far off

Μακράν. This word is equivalent to ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραήλ in verse 12: see Acts ii. 39, πᾶσι τοῖς εἰς μακράν. It was a common mode of expression among the Jews to talk about the Gentiles as 'far off:' see Isa. lvii. 19, "Peace, peace, to him that is far off, and to him that is near, saith the Lord." See also Dan. ix. 7. This distance from God is not, of course, that of *place*, but of *affection*^y. St. Jerome says, "Though God is everywhere, and is entire in everything, (since in Him we live, and move, and have our being,) yet is He said to be *far off* from the wicked, and, on the other hand, *nigh* to the saints."

are made nigh

To God; and are brought into full enjoyment of all the privileges of His Church.

by the blood of Christ.

"Instead of that great distance formerly kept, an affinity and league hath been made between you Gentiles and Jews; and Christ's Blood hath been the solemn rite by which that league (after the manner of Eastern nations, which use that ceremony of blood in making leagues) hath been struck^z." So that Christ hath paved us a new and living way to the

^y Trench on Par. of 'Prodigal Son,' p. 393, makes the 'far country' into which 'he took his journey' a world where God is not; and quotes St. Aug., "Regio longinqua oblivio Dei

est;" and Bede, "Non regionibus longè est quisque à Deo, sed affectibus."

^z Hammond, in loc.

throne of God's grace by His own most precious Blood. O happy *lapidi-pavium*! O Golgotha become our Gabbatha^a!

Why the name of *Christ* should be mentioned *twice* within the compass of so short a verse is accounted for in various ways. Some think that St. Paul here follows the custom of the Hebrews, who use proper names instead of pronouns. Others ascribe the repetition to the ardent love which the Apostle had for his Saviour, and the consequent delight that he experienced in mentioning His Name^b. "For this Name, according to Thy mercy, O Lord," (says St. Augustine^c), "this Name of my Saviour Thy Son, had my tender heart, even with my mother's milk, devoutly drunk in, and deeply treasured; and whatsoever was without that Name, though never so learned, polished, or true, took not entire hold of me." Others, again, think that he desired to withdraw the thoughts of the Ephesians as far as possible from certain impious tenets of the Gnostics, which it would be too tedious to mention here, but which may be found in Epiphanius, Hær. 21.

14. For He is our peace,

The Apostle is about to declare the *manner* of reconciliation, and so he places Christ as the foundation when he says 'He.' This word, therefore, is highly emphatic.

It seems strange that so many writers of repute should have been contented to render 'peace' in this verse as 'Peacemaker,' or 'Author of peace.' So Theodoret, and St. Jerome, who says, "For as wisdom makes men wise, and righteousness, righteous, and sanctification, holy; so He our peace makes us to be men of peace." Estius, Cornelius à Lapide, and many others, take the same line; while Piscator is so pleased with this mode of interpretation, that he calls it "*Metonymia valdè emphatica*." But however 'emphatic' such an explanation may be, it will never satisfy any one

^a John xix. 13, 17. Trapp, in loc.

^b Cornelius à Lapide seems to have employed considerable time in counting how many times the names of our Lord occur in St. Paul's Epistles! He concludes his observations on chap. i.

10 as follows: "Nomen 'Jesu' in parvis et paucis hisce quatuordecim epistolis suis repetit ducenties decies novies; 'Christi' nomen quadringenties et semel."

^c Conf. iii. 8.

who views this passage by the light of other texts of Holy Scripture. It is undoubtedly true that Christ is the Author of peace; but He is also a great deal more, He is *Peace itself*,—‘our Peace,’—there being a *personal* application to each believer. It is a natural consequence of the Incarnation: He is Peace, and we, through the consequences of the Incarnation, partaking in whatever He is, are peace also, therefore He is *our* Peace. We must not, therefore, stop at the sense that He made peace between God and ourselves,—or, between Jews and Gentiles,—as if His work was thereby completed; but we must try to realize the wondrous doctrine that He *is*, and ever will remain, ‘our Peace.’

“In Him and from Him have we our peace, whether that which He leaves us at His going to the Father, or that which He will give us at His bringing us to the Father. Himself, then, is our Peace, both when we believe that He is, and when we see Him as He is. For if, so long as we are in the corruptible body that weigheth down the soul, while we walk by faith, not by sight, He forsaketh not His that be far away from Him in a strange land; how much more when we shall come to the sight, shall He fill us from Himself^d!”

who hath made both one,

Having made one harmonious flock of two conflicting elements, viz., Jew and Gentile; see Ezek. xxxvii. 15—28, which is supposed to have been a propheticall allusion to our Lord’s work. See also John x. 16, “Other sheep I have which are not of this fold^e,” &c.

St. Chrysostom, *in loc.*, very beautifully shews that this union has been brought about, not by Gentiles being raised to Jews, but by Jews and Gentiles being alike raised to Christ. “He does not mean,” he says, “that He hath

^d St. Aug., Hom. lxxvii. 3, in Joh.
^e Bp. Andrewes (Serm. ii., Of the Nativity) takes this expression in a figurative sense, and speaks of our Lord having come to make an union, “*Ex utroque unum*, seeing He was

unum ex utroque. Not Man only; there lacked the shoulder of power. Not God only; there lacked the shoulder of justice; but both together.”

raised us to that high dignity of theirs (the Jews), but that He hath raised both us and them to a yet higher. Only that the blessing to us is greater, because to these it had been promised, and they were nearer than we; to us it had not been promised, and we were farther off than they. The promise, indeed, He gave to the Israelites, but they were unworthy; to us He gave no promise, nay, we were even strangers, we had nothing in common with them; yet hath He made us one, not by attaching us to them, but by knitting both them and us together into one. I will give you an illustration. Let us suppose there be two statues, the one of silver, the other of lead, and then that both shall be melted down, and that the two shall come out gold. Behold, thus hath He made the two one."

St. Augustine^f points out how 'two' is often in Holy Scripture the type of the Jewish and Gentile Church made *one* in Christ. After quoting John x. 16, he proceeds: "Therefore there were two ships out of which He had called His disciples^g. They figured these two people, when they let down their nets, and took up so great a draught, and so large a number of fishes, that the nets were almost broken. 'And they laded,' it is said, 'both the ships.' The two ships figured the one Church, but made out of two peoples, joined together in Christ, though coming from different parts. Of this, too, the two wives, who had one husband Jacob, Leah and Rachel, are a figure. Of these two, the two blind men also are a figure, who sat by the way-side, to whom the Lord gave sight. And if ye pay attention to the Scriptures, ye will find the two Churches, which are not two but one, figured out in many places. For to this end the Cornerstone serveth, for to make of two one. To this end serveth that Shepherd, for to make of two flocks one."

St. Augustine^h sees prefigured in the ass and the colt, whereon our blessed Lord rode, the union of Jews and Gentiles in one Church. "By the ass's colt," he says, "on which no man had sat, we understand the people of the Gentiles, which had not received the law of the Lord: by

^f Hom. lxxxvii. in Nov. Test.

^g Luke v. 2.

^h Hom. li. 5, in Joh.

the ass, however, (for both the beasts were brought to the Lord,) His congregation which was coming out of the people Israel, not altogether unbroken, but which knew her Master's crib¹."

In the concluding section of his ninth Homily on St. John, (containing the miracle wrought at the marriage at Cana of Galilee,) the same Father has some very curious remarks on the words, "containing two or three metretæ apiece," saying that the number two there mentioned refers to circumcision and uncircumcision, and that "the three measures" are "all nations, on account of the three sons of Noah. Thus, then, the six water-pots, containing two or three metretæ apiece, are six ages containing the prophecy belonging to all nations, whether as referred to two kinds of men, Jews and Gentiles, as the Apostle often speaks of them, or whether to three on account of the three sons of Noah. Herein, namely, was figuratively represented prophecy as reaching to all nations."

This extract has been made not so much for the sake of shewing the ingenuity of St. Augustine's method of interpretation, as to prove that he regarded the miracle as setting forth deep teaching respecting the future of the Church, and as being, what it is expressly declared to be, the "beginning of miracles," viz., that *out of which* the other miracles sprung.

and hath broken down the middle wall of partition between us;

Τὸ μεσότοιχον τοῦ φραγμοῦ λύσας. Μεσότοιχον means properly *paries intergerinus*, 'a partition wall^k,'—Scheidewand. The word is not used by classical writers. In its second sense it means anything which stands between one object and another, especially, a source of discord and separation.

Φραγμός is 'a hedge;' then, by metonymy, it comes to mean the thing, or place, hedged in; thus Luke xiv. 23, ἐξελθε εἰς τὰς ὁδοὺς καὶ φραγμούς, the last word meaning

¹ Isa. i. 3. So also St. Chrys., Hom. lxvi. in Joh.: "For the 'Rejoice, for thy King cometh unto thee meek,' belonged to Him as fulfilling a prophecy, but the sitting upon an ass

was the act of one prefiguring a future event, that He was about to have the impure race of the Gentiles subject to Him."

^k Plin. 35. 49.

loca septis munita. Lastly, by an easy transition, it comes to mean anything which has the power of separating, or is the cause of dissension. It is plain, then, from the etymology of the two words that a *double* metaphor is here employed, which somewhat embarrasses the interpretation.

The expression 'middle wall of partition' (*medius paries maceriae*) is explained in different ways: (1) as the mutual contempt and jealousy which Jews and Gentiles felt one towards another; (2) the enmity both of Jews and Gentiles towards God, arising from sin; (3) the obstacle which arose from the Jews, on the one hand, being unwilling to abate anything of the rigour of the law, and the Gentiles, on the other, refusing to abandon their idolatry,—so SS. Ambrose, Jerome, and others; (4) the rite of circumcision; (5) the general obscurity of the prophecies and other sacred writings; (6) the ceremonial law, which is very fitly likened to a 'fence' (*maceria*); for as this is made up of many and hard stones, so the law contained many and hard commandments, and intolerable to be borne. And, again, as a 'fence' is erected only as a temporary matter¹, for the purpose of marking off one field from another, so the law was only designed to serve till the coming of Christ should break down all distinction between Jew and Gentile, and should unite them into one people. St. Chrysostom understands the expression to refer to 'the enmity,' &c., mentioned in the next verse, which was "a middle wall," "in that it is a common barrier, cutting us off alike from God." This is the same as meaning (2) given above. Of all these interpretations, the *first* and the *last* seem to be the best. Probably the first is most to be preferred, as containing in itself fewest difficulties, and as fully embracing the Apostle's apparent meaning.

But whichever interpretation is adopted, there can be no doubt as to the *source* from whence St. Paul borrowed the metaphor. The courts of the temple were separated one from the other by a wall of stone, three cubits high; and

¹ "Dicitur 'paries maceriae' propter instabilitatem. Maceria est congeries lapidum sine cemento ordinatorum, et

significat multitudinem observantiarum sine charitate."—*Gorranus, in loc.*

on this wall there was an inscription to the effect that no alien should pass beyond it. See 1 Macc. ix. 54, "Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that *the wall of the inner court of the sanctuary* should be pulled down." See also Josephus, *Antiq.*, lib. xii. 3; as well as Ezek. xlv. 7; Acts xxi. 28.

15. Having abolished

Καταργήσας. Things are said *καταργεῖσθαι* when they lose their force and application; so that *καταργεῖν τὸν νόμον* is to abrogate (abolish) the law; of which final abolition the veil of the temple, rent from the top to the bottom, when the Lord died upon the cross, was a most evident token.

in His flesh

i.e. by His Incarnation; or, better, by His Passion and Death: see Col. i. 22, "In the body of His flesh through death." Rosenmüller suggests that *ἐν τῇ σαρκὶ αὐτοῦ* may be equivalent to *ἐν ἑαυτῷ*,—Er selbst in eigener Person.

the enmity,

Τὴν ἔχθραν. This may be referred either to *λύσας* which precedes, or to *καταργήσας* which follows: the former way of construing has the authority of many Fathers, but there appears to be no sufficient reason for altering the English version, which gives an excellent sense.

As 'enmity' is in apposition to 'the middle wall of partition' in the former verse, its meaning must be regulated by the interpretation of that expression. If the *first* sense is adopted, it will simply mean the *hostile feeling* that animated Jews and Gentiles one against the other; but if the ceremonial law is supposed to be understood, *ἔχθρα* will mean the *cause* of enmity.

even the law of commandments contained in ordinances;

Τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι. The 'law' here referred to is the *ceremonial*, and not the *moral* law, since it is

plain that Christ only abrogated the law of Moses as far as carnal ordinances and ceremonial observances were concerned. To have done more than this would have been to destroy the verities to which these ordinances pointed, and from their connection with which they derived all their force and significance. Theodoret, *in loc.*, says: "He did not take away this, 'Thou shalt not commit adultery;' 'thou shalt not kill;' 'thou shalt not steal;' 'thou shalt not bear false witness against thy neighbour;' nor that, 'Honour thy father and thy mother;' 'thou shalt not covet thy neighbour's wife;' and whatsoever are of the same kind. For these the Lord Christ pointed out to him who wished to learn the way of eternal life."

St. Chrysostom, *in loc.*, says, "He hath destroyed the very law itself;" and proceeds, "Oh amazing loving-kindness! He gave us a law that we should keep it, and when we kept it not, and ought to have been punished, He even abrogated the law itself. As if a man, who having committed a child to a schoolmaster, if he should turn out disobedient, should set him at liberty even from the schoolmaster, and take him away. How great loving-kindness were this!"

It is called the law 'of commandments,' (*τῶν ἐντολῶν*), in the *plural*, on account of the multitude of ordinances comprised in the ceremonial law; no doubt with a special reference to the *one* comprehensive commandment of the new covenant^m, "This is My commandment, That ye love one another, as I have loved you."

Further, by bringing the word 'commandments' into such close proximity with the law, it seems not improbable that St. Paul wished to characterize it as an imperious and hard mistress, who gave commands indeed, but supplied no grace to perform them, as if it were 'the commanding law.'

The words *ἐν δόγμασι* ('in ordinances') have given rise to two conflicting opinions. Some, as Vatablus, Faber, Erasmus, Caietan, refer them to the ceremonial law, of which the Apostle has just been speaking, and connect them closely with 'the law of commandments.' Rosenmüller observes

^m John xv. 12.

that νόμος τῶν ἐντολῶν ἐν δόγμασι is put for τῶν ἐντολῶν καὶ δογμάτων,—das Mosaische Recht mit allen seinen Geboten und Verordnungen,—and goes on to say that ἐντολαί and δόγματα are to be joined to ‘the law,’ “ut omnis legum Mosaicarum ambitus exhauriatur.” Alford translates, “the law of decretory commandments.” It is far better, however, with St. Chrysostom, Theodoret, Theophylact, Œcumenius, Jerome, and many excellent writers of more modern date, to refer the expression to the *Evangelical precepts*, the preposition ἐν being used by a very common Hebrew idiom to denote the instrument.

St. Chrysostom translates, “having abolished by doctrines,” and explains, “He here makes a wide distinction between *commandments* and *doctrines*. He either then means *faith*, calling that a *doctrine*, (for by faith alone He saveth us,) or he means *precept*, such as Christ gave when He said, ‘But I say unto you, that ye are not to be angry at all.’”

for to make in Himself of twain one new man,

“Ἰνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον. St. Chrysostom well says, “Observe thou, that it is not that the Gentile is become a Jew, but that both the one and the other are entered into another condition. It was not with a view of merely making this last other than he was that He abolished the law, but rather in order to *create the two anew*.” This, then, was the *end* and *aim* of the abolition of the law.

“Ἰνα κτίσῃ, it is to be observed, is much stronger than the English ‘for to make;’ it means ‘to create,’ and refers to the *new* creation, (as above, in verse 10,) being in direct contrast to λύσας in verse 14.

Τοὺς δύο is the same as τοὺς ἀμφοτέρους in the next verse, i. e. Jews and Gentiles, the *article* indicating the persons of whom he has already been speaking.

‘In Himself,’ ἐν ἑαυτῷ, = ἐν τῇ σαρκὶ αὐτοῦ at beginning

ⁿ “q. d. legalem doctrinam sustulit per doctrinam gratiæ.”—*Aretius, in loc.*

“Ἐν δόγμασιν ‘in decretis’ evangelicis per quæ proponebatur misericor-

dia in omnes Col. ii. 14.”—*Bengel, Gnomon Nov. Test.*

“‘In decretis,’ i. e. in præceptis et statutis evangelii evacuans legem.”—*Haymo.*

of verse. St. Chrysostom (and so Œcumenius) takes *ἐν* for *διὰ*, and explains, "That is, by Himself. He gave not this charge to another, but Himself, and by Himself, He melted both the one and the other, and produced one, a glorious one, and, what is far greater than the first creation, that one first was Himself. For this is the meaning of 'in Himself.' He Himself first gave the type and example. Laying hold on the one hand of the Jew, and on the other of the Gentile, and Himself being in the midst, He blended them together, made all the estrangement which existed between them to disappear, and fashioned them anew from above by fire and by water; no longer with water and earth, but with water and fire. He became a Jew by circumcision, He became accursed, He became a Gentile without the law, and was over both Gentiles and Jews."

'One new man.' Christ is the one, true 'New Man,' and those who are incorporated with Him partake of the nature of the 'New Man.' It is worthy of remark that the Apostle does not represent Jews and Gentiles as being formed into *one people*, but into *one man*, because in *one people* differences of opinion are inevitable, and discord is sure to arise; whereas, in one and the same man, this does not happen. The expression therefore indicates the closest possible union of Christians with one another, and of all with Christ, the Origin of union^p.

so making peace;

Either (1) between Jews and Gentiles, or (2) between mankind and God. St. Chrysostom combines both senses: "Peace for them towards God, and towards each other. For so long as they continued still Jews and Gentiles, they could not possibly have been reconciled. And had they not been delivered each from his own peculiar condition, how had they ever arrived at another and a higher one? For the Jew is then,

o "Quo factus est Ipse novus Homo? In hoc quod homo factus, et natus ex virgine, sine semine virili; et conversatus est in mundo sine peccato, quod nemo nec antea nec postea fecit."—*Haymo*.

p "'Hominem novum' appellat, respiciens ad morem mundi, quo novi homines dici solent, qui ex obscuris nati nobilitate donantur."—*Hemmingius*. This, though not the *whole* truth, gives a very good sense.

and not till then, united to the Gentile when he becomes a believer. It is like persons being in a house, with two chambers below and one large and grand one above, they would not be able to see each other till they had got above."

St. Cyril¹, after quoting Luke xxiii. 12, "The same day Pilate and Herod were made friends together, for before they were at enmity between themselves," says, "For it became Him who was on the eve of making peace in earth and in heaven, to make His very judges the first to be at peace between themselves; for the Lord was there present, Who reconciles the hearts of the princes of the earth."

16. And that He might reconcile

Καὶ ἀποκαταλλάξῃ. It would be a mistake to suppose (with Rosenmüller) that *ἀποκαταλλάσσειν* is nothing more than the simple verb *καταλλάσσειν*. The notion of 'again' is contained in the preposition *ἀπό*, its meaning in composition being 'restoration,' 'restitution,' 'recovery,' as in *ἀποδιδόναι*, *ἀποκαθιστάναι*, *ἀπολαμβάνειν*. It is better therefore to interpret with St. Chrysostom, who says, "Not merely *might reconcile*, but *might reconcile afresh*."

St. Augustine², speaking of the love of God, says, "He did not begin to love us then first when we were reconciled to Him by the Blood of His Son; not so, but before the foundation of the world He loved us, that together with His Only-Begotten we also should be His sons, before we were anything at all. Therefore, that we are 'reconciled to God by the death of His Son,' must not be so heard, not so taken, as if the intent of the Son's reconciling us to Him were that henceforth He might begin to love where He had hated; just as enemy is reconciled to enemy that hereafter they may be friends, and those love one another who had hated one another: we were reconciled to One that did already love us, but we, by reason of sin, had enmity against Him. He, therefore, had love toward us, even when we, exercising enmity against Him, wrought iniquity; and yet it is most truly said to Him, 'Thou hatest, Lord, all that work iniquity.' And so in a wonderful and

¹ Catechet. Lect. xiii. 14.

² Hom. ex. 6, in Joh.

divine manner, even when He hated us He loved us; for He hated us as being such He had not made us; and because our iniquity had not consumed His work in every part, He knew how at once to hate in each one of us what we had made, and to love what Himself had made." This extract is important, as being opposed to the notions of some religious bodies who maintain that sinners must try to *make God love them*, a mode of expression which involves an entire misconception of the position in which we stand to Him.

both

Τοὺς ἀμφοτέρους, (see verse 15, *τοὺς δύο*). THE people already spoken of, viz. Jew and Gentile. The article is emphatic.

unto God

Τῷ Θεῷ. If this had not been expressed, the *whole* reference of this sentence would have been thought to be the uniting Jews and Gentiles^s. The addition of these words shews a further and immeasurably more exalted union, even with God Himself.

in one Body

viz. His own, which was the only Victim worthy to be offered up for the sins of the world. Jews and Gentiles alike are reconciled to God by being brought into living union with the *Human Nature* of our Lord. "And He reconciled both, that is to say, those of the Gentiles and those of the Jews, in One Body, which was offered up for all, to the end that they should be One Body^t."

We must beware of any attempt to make *ἐν ἐνὶ σώματι* in this place mean nothing more than *ἐν σῶμα*, *in unam societatem*. This sense is not of course excluded, but it is not the primary one.

by the Cross,

i.e. by the merit of His Passion, all the benefits of which the Apostle here sums up in a single word. Of the efficacy of the

^s Alford, Greek Test.

^t Theodoret, in loc.

reconciliation thus wrought St. Augustine^u speaks, when he says, "Christ's Blood was so shed for redemption of all sins, that it had power to blot out the very sin by which it was shed." And St. Chrysostom^x, speaking of the victory which Christ achieved in His death, proceeds: "For whilst expecting to have Him, he (the devil) lost even those he had; and when that Body was nailed to the Cross, the dead arose. There the devil received his wound, having met his death-stroke from a dead Body. And as an athlete, when he thinks he has hit his adversary, himself receives from him a fatal blow, so truly doth Christ also shew that to die with confidence is the devil's shame."

having slain the enmity thereby :

Ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ. The Apostle has already used the words *λύσας* and *καταργήσας*, but now that mention has been made of the *Cross* there is special propriety in the use of the word *ἀποκτείνας*. What he is now saying must, therefore, be regarded as a very intensified form of what has gone before. He does not say 'having dissolved,' he does not say 'having cancelled,' but, what is stronger than all, 'having slain,' so that it never should rise again.

For 'enmity' see above, verse 15.

'Thereby.' *Ἐν αὐτῷ, scil. σταυρῷ.* Some, however, refer this to Christ, 'in Himself.' St. Jerome objects to this. Primasius, Bengel, and a great many others consider that it relates to the Cross, of which the Apostle has just been speaking. Any other mode of rendering would be exceedingly forced and unnatural.

17. In this verse the Apostle proceeds to unfold the instrumentality by which the reconciliation of Jews and Gentiles is effected, viz. the preaching of the Gospel of peace; (see 2 Cor. v. 19;) so that Christ is not only the Author of peace, but its Preacher also.

and came

'And' here means *quibus ita perfectis*. 'Came' either (1) into the world, at His Nativity, or (2) after His Resurrection

^u Hom. xcii. 1, in Joh.

^x Hom. vi. (3) in Col.

from the dead. This latter is undoubtedly the best meaning, though St. Chrysostom favours the former when he says, "He sent not, saith the Apostle, by the hand of another, nor did He announce these tidings to us by means of any other, but Himself came, and in person told us of them. He sent not angel nor archangel on the mission, because to repair so many and vast mischiefs was in the power of none other, (nor even to declare what had been wrought,) but required His own coming."

and preached peace

All the benefits and blessings of the Gospel are here comprehended under the term 'peace.' There is no doubt an allusion intended to the song of the angels, "Peace on earth, good will towards men."

to you which were afar off, and to them that were nigh.

For expressions 'far off' and 'nigh,' see verse 13.

The preaching of our blessed Lord, which is here referred to, is plain enough as far as regards the Jews who were 'nigh,' and to whom He personally addressed Himself; but it becomes a question how He can be said to have preached to the Gentiles, who 'were afar off.' This may be explained in two ways. He 'came' to the Gentiles (1) when the Gospel was preached to them, not indeed by Himself, but by His Apostles and servants. Thus in 2 Cor. ii. 10 we find St. Paul speaking 'in the person of Christ.' The word *εὐηγγελίσατο* will then mean *παρήγγειλε εὐαγγελίζεσθαι*, see Matt. xxviii. 19; Acts i. 8; or (2) when Christ declared that Gentiles as well as Jews were to be reconciled to God, and were to be gathered together into one Church: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven^z."

Tertullian^a says that St. Paul is alluding in this verse to the old prophecies relating to the call of the Gentiles. "The

^y Luke ii. 14.

^z Matt. viii. 11; see also xxi. 43, xxiv. 14, xxviii. 19; John x. 16.

^a Lib. v. in Marcion.

Apostle remembered," he says, "that it was thus predicted concerning the call of the nations, who were to be brought from afar, 'They who were far off from Me have come near to My righteousness.'"

18. For through Him

'For' is either (1) exegetical of what has gone before, or (2) causal, q.d. the object of Christ's preaching was that we might both, &c. This last explanation finds most favourers. 'Through Him,' i. e. as our only Mediator and Peace-maker. See John xiv. 6.

we both

Jews and Gentiles.

have access

"*Ἐχομεν τὴν προσαγωγὴν.* *Προσαγωγή* means properly *adductio*, a 'bringing to,' 'introduction,' and then 'access' in general; but specially, 'access' to kings and great people^b. The word occurs only three times in the New Testament, Rom. v. 2, in this verse, and in chap. iii. 12. St. Peter^c uses the verb *προσάγειν* to denote one who furnishes the means of approach. This is a sense well known to classical writers^d, and the *προσαγωγεῖς* were 'introducers,' or, as we should call them, 'masters of the ceremonies.' St. Chrysostom distinguishes between *πρόσδοος* and *προσαγωγή*. "Where he speaks," he says, "of our having access, he does not use the word (*πρόσδοος*) which means our coming to God, but which implies God's bringing us to Himself (*προσαγωγή*), for we came not of ourselves, but it was He that brought us."

by one Spirit

'*Ἐν ἐνὶ Πνεύματι.* This may be taken either as equivalent to *ὁμοθυμαδόν*, 'with perfect unanimity;' or, far better, as relating to the Holy Spirit, Who is our Guide to the Father. For, as one cannot approach an earthly king without the intervention of his appointed medium of communication,

^b Xen. Cyrop., vii. 5. 16.

^d See Xen. Cyr., i. c. 3. 7.

^c 1 Ep. iii. 18.

so no one can come to God except by the preventing and assisting influence of the Holy Ghost.

unto the Father.

“Ye have received the Spirit of adoption, whereby we cry, Abba, Father^e.” Bengel remarks that in this verse mention is made of Christ, the Spirit, and the Father, in the same order in which Christ, the Spirit of promise, and God are treated in verse 12; but that it is otherwise Rev. i. 4, 5.

19. Now therefore ye are no more strangers

‘Strangers,’ ξένοι: for this word see verse 12.

and foreigners,

Πάροικοι, i.e. foreigners, who live in a place without civil rights. In Latin, *inquilini*. So that here it means, dwelling among the Jews, but not numbered among them. The object of the Apostle is to present as strong a contrast as possible to what he had said in verse 12, when the Gentiles were described as ‘strangers to the covenants of promise:’ q.d. *now* all is changed; one great family has been formed out of two discordant elements, and you Gentiles are no longer ‘strangers,’ &c.

but fellowcitizens with the saints,

‘Fellow citizens,’ συμπολίται. This word is not much used by classical writers: they prefer the simple form πολίται. In Latin it would be *concivis*, but the word does not occur in good authors. In the New Testament we find it in its compound form in this place only.

‘With the saints.’ It is usual to interpret this expression as relating to the Patriarchs and Jews, as well before as after the giving of the law. This derives confirmation from the use of the word ξένοι in verse 12. For it was in respect of the *Jews* that the Gentiles were ‘strangers,’ they being the only people of God. So Theodoret: “He calls here ‘saints’ not merely those who are so of grace, but also

^e Rom. viii. 15; see also Gal. iv. 6.

those under the law, and those before the law. For also the same Apostle said concerning Abraham, that he looked for a city having foundations, whose Builder and Maker is God. Ye have obtained, he says, the highest dignity, having been brought into close relation to God, (*Θεῷ προσοικειωθέντες*,) and made fellow-citizens of the saints." Hebrews xii. 22—24 is also quoted in support of this view: "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born," &c.

It would rather seem, however, that the context requires this expression to be understood of saints *in general*, i.e. as many as have been cleansed from sin in Holy Baptism, and have put on Christ Jesus: q.d. there is now no room for distinction between Jew and Gentile, stranger or citizen, since all the baptized are one. At all events, this mode of interpretation gives a *wider* sense than the former, and is favoured by SS. Ambrose and Anselm. It is to be observed, also, that Hebrews xii. 22—24 is not precisely parallel to this place, for there St. Paul is speaking to Jews, who were to be recalled from carnal observances to the hope of good things laid up in heaven; while here, he is speaking of the union of Jews and Gentiles into one body, the Church.

and of the household of God.

Rosenmüller very properly remarks on the expression *οἰκεῖν τοῦ Θεοῦ*, "There is a *διλογία* in this and the following words; for, abandoning the notion of a *family*, the Apostle immediately falls into another notion, of a *building* or *temple*,—Zu Gottes Hause gehörige."

Bishop Andrewes^f, speaking of the words, "Thou art My beloved Son," &c., applies this to Christians, who by Baptism have put on Christ; and proceeds to shew their privileges in an ascending scale:—"1. 'Enemies' we were. Now we are no enemies, but in league with Him, in the 'new league' or 'covenant,' never to be altered as the former was. 2. So we may be, and yet 'strangers' still. Nay (2) no 'strangers,'

^f Serm. viiii., Of the Sending of the Holy Ghost.

but naturalized now, and of 'the commonwealth of Israel.' 3. And that may we be too, and yet foreigners though, and no citizens, without the franchise. Yes (3) now enfranchised also, and 'citizens with the saints.' 4. Well, though of the city, not of the family though. Yes (4) *domestici Dei*, of His very household now. 5. Of His household? So we may, and yet be but servants there. Nay (5) no servants now, but 'sons' by virtue of this *Tu es Filius*. So many degrees do we pass, ere we come to this *Filius*. Go forward now. 6. All sons are not beloved,—Ham was not. Sons, and beloved sons, a new degree, a sixth. 7. And yet again, all we love we take not pleasure in. Even beloved sons offend sometime, and so please not. The father^g loved his wild riotous son but too well; yet small pleasure took he in him, or his courses. But *complacitum est*, the seventh, that makes up all; a son, a beloved son, his father's delight and joy, there is no degree higher. And such are we by Baptism made to God in Christ, through 'the renewing of the Holy Ghost.'"

20. And are built

Ἐποικοδομηθέντες, *superædificati* (Vulg.) "We cannot express the ἐπί: we have the substantive 'superstructure,' but no verb corresponding^h." In this verse the Apostle goes to the root of the whole matter; for in whichever light Christians are viewed, whether as a polity ("fellow citizens of the saints") or as a family ("the household of God"), they must rest on some foundationⁱ; and what that foundation is, St. Paul immediately proceeds to explain.

upon the foundation of the Apostles and Prophets,

"Behold! the hope of the calling! Observe how he blends all together; the Gentiles, the Jews, the Apostles, the Prophets, and Christ, and illustrates the union sometimes from the analogy of the body, and sometimes from the building^k."

^g Luke xv. 20.

^h Alford, Greek Test.

ⁱ "De electis locutus est tanquam de familiâ et civitate quâdam. In eo loquendi genere pergit, ac illius familiâ

ac civitatis inquirat fundamentum. Nam in eo bona felicitatis pars est posita, si solido nitantur fundamento." —*Aretius, in loc.*

^k St. Chrys., in loc.

This expression is explained in two ways: (1) upon the Apostles and Prophets, who were the 'foundation' of the Church; not indeed its *primary*, which is Christ, ("for other foundation can no man lay than that is laid, which is Jesus Christ¹,") but its *secondary*; since by their ministry they preached the doctrine of salvation by Christ. So St. Chrysostom: "The Apostles and Prophets are a foundation; and he places the Apostles first, though they are in order of time last, doubtless to represent and express this, that both the one and the other are alike a foundation, and that the whole is one building, and that there is one root. Consider that the Gentiles have the Patriarchs as a foundation." So also Theophylact and Œcumenius. The Apostles are described as the 'foundation' of the Church^m: "And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb." Or (2) upon the 'foundation' which the Apostles and Prophets laid in their preaching, viz. Christ, Whom they set forth as the only Mediator between God and man. This is the interpretation of St. Anselm, and it has been eagerly followed by Beza and others whose object has been to detract as much as possible from Apostolical authority. They think that the former interpretation militates against 1 Cor. iii. 11, already quoted; but St. Augustineⁿ shews that while the Apostles are truly the 'foundation,' Christ is the *foundation of the foundation*. "Because," he says, "neither the Apostles nor Prophets, upon whom the foundations of that city rest, could stand by their own power, he adds, 'Jesus Christ Himself being the head Corner-stone.'" And again: "Thou seest the structure of so great a city; yet whereon does all that edifice repose, where does it rest, that it may never fall? 'Jesus Christ Himself being,' &c."

The word 'Prophets' is sometimes understood to refer to those of the Old Testament dispensation, as being heralds of the same Gospel which the Apostles preached. Thus Theodoret: "He calls 'Prophets' here not those of the New Testament, but those of the Old. But he has given the first

¹ 1 Cor. iii. 11.

^m Rev. xxi. 14.

ⁿ In Ps. lxxxvii. 1.

position to the Apostles, since by them we have received the heavenly preaching." This gives a very good sense, and is confirmed by Rom. i. 1, 2, "Called to be an Apostle, separated unto the Gospel of God, *which He had promised afore by His Prophets* in the Holy Scriptures." Nor need the fact that mention is made of 'Apostles' *before* 'Prophets' cause any embarrassment, since the Apostles would naturally occupy the place of greatest dignity, as (1) having seen Christ in the flesh, and having heard His teaching, (see Matt. xiii. 17); (2) as being endowed with more excellent gifts of grace; (3) as being the *nearest* part of the foundation of the Church, which chiefly related to the matter in hand^o.

Others, however, as Primasius, think that the Prophets of the *New Testament* are meant. For further observations on this subject, see chap. iv. 11.

It is to be observed that the Apostles and Prophets are not spoken of as 'foundations' of the Church, but as the 'foundation,' (singular,) to shew the unity of their doctrine.

Jesus Christ Himself being the Chief Corner Stone;

The ἀκρογωνιαίος, *scil. λίθος*, (see 1 Pet. ii. 6,) is that upon which, as a foundation, a house rests; and chiefly that which, being placed in the extreme corner of the foundation, sustains and joins the two walls which rest upon it. The expression is taken from Isa. xxviii. 16, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." See also Ps. cxviii. 22; Jer. li. 26; Matt. xxi. 42; Acts iv. 11; 1 Pet. ii. 6.

The word 'Himself' is highly emphatic, and shews that the Church not merely has for its foundation the Apostles and Prophets, but that Christ, the Incarnate God, is also *Himself built into it*.

The term ἀκρογωνιαίος, as applied to Him here, is also very striking, indicating that He is not only the Foundation-

^o So also in the Nicene Creed, "I believe one Catholic and *Apostolic* Church;" no mention at all being made of the *Prophets*, though of course they are included.

St. Jerome points out that we may

use the testimony of this place against Marcion and other ancient heretics, who taught that the God of the Law was a different Person from the God of the Gospel.

stone, but also that which connects the two great sections (Jews and Gentiles) of the building together, and forms them into one noble temple.

Some have preferred to regard ἀκρογωνιαίος as the *topmost*, rather than the *foundation-stone*. St. Augustine^p shews how both meanings may be combined so that Christ can be at once the Foundation and the Corner-stone. "Perhaps some one will say, if Christ Jesus be the Corner-stone, in Him the two walls are joined together; for it is only two walls meeting from opposite lines that constitute a corner: just so, the close union of the Jewish and Gentile nations with one another in the peace of Christ, in one faith, one hope, and one love. But if Christ Jesus be the Head corner-stone, there seems a foundation laid earlier, and a corner-stone added later. Some one may say, then, that Christ rather rests upon the Prophets and Apostles, not they on Him, if they form the foundation, Himself the Corner. But let him who so saith reflect that there is also a Corner in the foundation; and not only where it appears towering to the top, for it beginneth from the bottom. But that ye may know that Christ is at once the earliest and the highest foundation, the Apostle saith, 'Other foundation can no man lay than is laid, which is Christ Jesus.'" . . . "In material edifices the same stone cannot be above and below; if at the bottom, it cannot be at the top, and *vice versa*, for almost all bodies are liable to limitations in space, nor can they be everywhere or for ever; but as the Godhead is in every place, from every place symbols may be taken for It, and not being any of these things in external properties, It can be everything in figure." . . . "Himself then is the Foundation and Corner-stone, rising from the bottom; if indeed from the bottom, for the base of this foundation is the highest exaltation of the building; and as the support of bodily fabrics rests upon the ground, that of spiritual structures reposes on high. Were we building up ourselves upon the earth, we should lay our foundation on the lowest level, but since our edifice is a heavenly one, to heaven our Foundation has gone

^p In Ps. lxxxvii. 1.

before us; so that our Saviour as the Corner-stone, the Apostles and mighty Prophets as the hills that bear the fabric of the city, constitute a sort of living structure."

Frequent allusions, as might be expected, are found in the Fathers to our Lord, under the title of 'Corner-stone.' Thus St. Augustine^a: "A corner-stone joins two walls which come from different sides together. And what was so different as the circumcision, having one wall from Judæa, the other from the Gentiles? But they are joined together by the Corner-stone."

Again^r: "Why is the Church the corner? Because she has called the Jews from one side and the Gentiles from another, and these two walls as it were coming from different quarters, and meeting together in one, she has bound together by the grace of her peace."

Again^s: "He receiveth in His embrace either wall coming from different quarters. On this side the circumcision, on that the uncircumcision, as far apart from themselves and one another as they are far from the Corner; but in proportion as they are near to the Corner, so of course near to one another; and in the Corner joined to one another."

So also St. Gregory^t: "It is now clear to all by Divine grace Whom Holy Scripture calls the Corner-stone. Him in truth Who, taking into Himself from one side the Jewish, and from the other the Gentile people, unites, as it were, two walls in the one fabric of the Church; Him of Whom it is written, 'He hath made both one;' Who exhibited Himself as the Corner-stone, not only in things below, but in things above, because He united on earth the nations of the Gentiles to the people of Israel, and both together to angels in heaven. For at His birth the angels exclaimed, 'On earth peace to men of good will.' For they would not offer their joys to men of peace as a great thing at the birth of the King, if they were not at variance with each other. Of this Stone it is said by the Prophet, 'The Stone which the builders rejected is made the Head of the corner.' Jechonias the king^u

^a Hom. xxxviii. 11, in Nov. Test.

^r Hom. xxxix. 4, in Nov. Test.

^s Hom. cvi. 15, in Nov. Test.

^t Moral. xxviii. 19.

^u Matt. i. 11, 12.

typified the Stone, whom Matthew when describing fourteen generations, reckoned twice. For him, whom he had inserted as the end of the second generation, he inserted again at the beginning of the third. For he himself was removed into Babylonia with the people of Israel; for while he is led from one to the other, he is not improperly counted twice over for the side of each wall. And by the bending of this migration he designates the Corner-stone. For where the order is diverted from its right course to go into a different direction, it makes, as it were, a corner. He could, therefore, be rightly counted twice, for he shewed, as it were, two sides of himself along either wall. Whence also he properly represented Him Who, born in Judæa, and gathering together the Gentiles, went as it were from Jerusalem to Babylonia, and bound together in His own Person, by the art of charity, that building of faith which before was rent asunder by the animosity of discord."

St. Augustine^x has the same allusion to Jechonias: "The carrying away into Babylon took place of old by Jechonias, who was not permitted to reign in the nation of the Jews, as a type of Christ, Whom the Jews would not have to reign over them. Israel passed over unto the Gentiles, that is, the preachers of the Gospel passed over unto the people of the Gentiles. What marvel, then, that Jechonias is reckoned twice? For if he were a figure of Christ passing over from the Jews unto the Gentiles, consider only what Christ is between the Jews and Gentiles. Is He not that Corner-stone? In a corner-stone you see the end of one wall and the beginning of another; up to that stone you measure one wall and another from it; therefore the corner-stone which connects both walls is reckoned twice. Jechonias, then, as prefiguring the Lord, was, as it were, a type of the Corner-stone."

St. Pacian^y makes use of this verse to shew the vastness and stability of the Catholic Church: "Next consider this, whether she is not especially 'built upon the foundation of the Apostles,' &c. If her beginning was before thee, if

^x Hom. i. 15, in Nov. Test.

^y Ep. iii. 52, against the treatise of the Novatians.

her belief was before thee, if she hath not left her former foundations, if she hath not moved them, if she hath not separated from the rest of the body and appointed her own rulers for herself, and peculiar documents, well; if she hath made unreceived interpretations, if she hath invented some new law, if she hath given a divorce from peace to her own body, then clearly may she seem to have left Christ, then may she seem to stand apart from Prophets and Apostles."

21. In this verse the Apostle makes his former statement more *general*. He had already said (verse 20) that the Ephesians were "built upon the foundation," &c., and he now extends this to *all* the baptized,—“all the building.”

In whom

i.e. Christ; mention of Whom has been made immediately before.

all the building

Πᾶσα ἡ οἰκοδομή. Rosenmüller points out that οἰκοδομή is not quite the same as οἶκος, but means *ædificium nondum usque ad fastigium extructum*. It is a non-Attic word, and properly means *ædificatio*, ‘the act of building,’ and then, by metonymy, the building itself. Thence, by an easy transition, it comes, metaphorically, to signify the whole body of the faithful, who are frequently likened in the New Testament to a building, or temple: see 1 Cor. iii. 9.

fitly framed together

Συναρμολογουμένη. The word συναρμολογῶ may be taken as equivalent to *compagino*, ‘fasten by joints,’ and is a word borrowed from carpenters or joiners. The same idea occurs in Col. ii. 19; but there the similitude is drawn from the human body, here, from the building of the temple. But in either case the figure is very appropriate. In a *building* the stones are, some nearer, some more remote from the foundation, and that through many degrees. In the *human body* there is the head, there are the veins, arteries, muscles, nerves, &c. And so in the Church; there are, and ever must be, different degrees of membership; all, however,

pervaded, even to the lowest part, by the life-giving Spirit of God. The word occurs only twice in the New Testament; in this place, and chap. iv. 16.

St. Chrysostom says, "Here he displays the perfectness of it (the spiritual temple), and indicates that one cannot otherwise have place in it, unless by living with great exactness and consistency."

groweth

Αὔξει: better, 'is growing;' for the verb (as well as participle *συναρμολογουμένη*) shews that the process of fitting together and growing is *STILL going on*. It is most important to observe this, or the breadth of the Apostle's meaning will be entirely lost.

The word *αὔξει* would probably belong to a *body*, and not a *building*. But the use of the word in this place is very significant, indicating that each Christian is a 'living stone,' ("Ye also as lively (living, *ζῶντες*,) stones are built up a spiritual house^z,") and so is capable of growth and development. There is a similar combination of ideas in Zech. vi. 12.

"Do not give yourselves up to carelessness. For God doth not so build up His temple with you, as if with stones which have no motion of their own; which are lifted up, and set in their place by the builder. Not so are living stones^a."

unto an holy temple

This last word would have a peculiar emphasis as addressed to the Ephesians, in whose city stood the famous temple of Diana. The contrast between that and the spiritual temple into which Christians are builded would be very striking.

The Apostle here specifies the *effect* of the building, viz. that the temple should become holy.

"He points out that the building is accurately framed; at the same time shewing that it does not otherwise grow into a holy temple, but in union with a well-regulated life^b."

^z 1 Pet. ii. 5.

^a St. Aug., Hom. cvi. 13, in Nov. Test.

^b Œcumenius, in loc.

in the Lord :

i. e. by the operation and indwelling of Christ, and to His praise and glory. St. Jerome well remarks that if the whole building, "fitly framed together, groweth unto an holy temple in the Lord," we should strive our utmost to become such 'stones' as are spoken of in Zech. ix. 16^c.

St. Ignatius^d says; "Ye are the stones of the temple of the Father, prepared for His building, and drawn up on high by the Cross of Christ, as by an engine, using the Holy Ghost as the rope; your faith being your support, and your charity the way that leads to God."

22. In whom

Some refer this to the *temple*. Though the expression certainly is ambiguous, it seems better to consider it as relating to *Christ*, "the chief Corner-stone."

ye also are builded together

Καὶ ὑμεῖς συνοικοδομεῖσθε. Observe the *present* tense again (as in verse 21), 'are being built together.' The *σύν* is of course expressive of *all* Christians, with every member of the Catholic Church, and especially with the Jews; the *καὶ ὑμεῖς* being emphatic, denoting the Gentiles.

for an habitation of God

Εἰς κατοικητήριον τοῦ Θεοῦ. *Κατοικητήριον* signifies the tabernacle, Exod. xv. 17; and then the temple, which took the place of the tabernacle, Ps. lxxvi. 2. The word occurs only twice in the New Testament, here, and at Rev. xviii. 2. The meaning is, 'Ye are builded together into a temple in which God dwells.'

This figure, which is used of Christians *collectively*, is also employed of Christians *individually*: see 1 Cor. iii. 16, 17; 2 Cor. vi. 16. So also St. Chrysostom: "What, then, is the object of this building? It is that God may dwell in this temple. For each of you severally is a temple, and all of you together are a temple. And He dwelleth in you as the body of Christ, and dwelleth as in a spiritual temple."

^c "In templo sancto non possunt poni lapides non sanctificati."—*Primasius, in loc.*

^d Ep. ad Eph.

through the Spirit.

i.e. through the operation of the Holy Spirit, who cements the various stones of the spiritual building to one another, and all to Christ.

Rosenmüller makes *ἐν πνεύματι* = *πνευματικόν*, as opposed to *ναὸ χειροποιήτω*, the temple at Jerusalem; but this materially weakens the force of the Apostle's language.

The concluding verses of this chapter give us a most beautiful view of the Church. The Apostles and Prophets are the foundation, the Corner-stone is Christ, the walls are Jews and Gentiles, and the Architect of the whole is the Spirit of God.

CHAP. III.

VER. 1. For this cause

Because the Son of God has come down from heaven, and has saved both Jews and Gentiles, making one Church. So Sedulius, Primasius, &c. Or, so that ye may be built upon the foundation of the Apostles and Prophets, mentioned above, and may become an habitation of God through the Spirit. In this chapter, from verse 1 to 13, St. Paul makes special mention of the ministry that had been committed to him by God, viz., that of preaching the Gospel to the Gentiles.

I Paul,

Who am invested with such dignity, as being an Apostle of Christ.

the prisoner

Ὁ δέσμιος, as if 'the well-known prisoner,' *captivus ille*, the fame of whose "bonds in Christ" has been spread throughout "all the palace, and in all other places^c."

It is usual to consider that the sense breaks off abruptly in this verse, and is resumed again in verse 14, all that intervenes being parenthetical. Some suppose that the parenthesis

^c Phil. i. 13.

begins with verse 2, and ends with verse 7; and although according to the rules of grammar verse 8 ought to run, ἐλαχιστότερος πάντων ἔλαβον τὴν χάριν ταύτην, (so as to establish an agreement with ἐγὼ Παῦλος ὁ δέσμιος in verse 1,) instead of ἐμοὶ τῷ ἐλαχιστοτέρῳ ἐδόθη, κ.τ.λ., yet they think that such a construction is not unnatural, and is justified by the evident rapidity with which the Apostle wrote. There appears, however, no need to make a parenthesis at all; for if the words ἐγὼ ὁ δέσμιος are taken as equivalent to ἐγὼ εἰμι ὁ δέσμιος, all difficulty vanishes, and a very easy and satisfactory sense is obtained. See Mark xii. 26, 'Εγὼ ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ, and Rom. viii. 33, Θεὸς ὁ δικαίων. This interpretation has been accepted by many ancient and modern writers, among whom are St. Anselm, Caietan, Gagnæus, Erasmus, Rosenmüller, &c.

It has been thought, however, that the *article* which is prefixed to δέσμιος excludes this interpretation; and so, instead of εἰμί, *legatione fungor* has been supplied: "For which cause I Paul, the prisoner, discharge the duty of ambassador:" see chap. vi. 20. But it is certain that St. Paul is occasionally regardless of correct forms of speech; and it is equally certain that the article is sometimes redundant.

St. Jerome connects this verse closely with verse 3, and makes it a solecism, as if he said, "For this cause I Paul, the prisoner of Jesus Christ, have known for you Gentiles the mystery," &c. Œcumenius interprets in nearly the same way, and thinks that examples are to be found in Thucydides and Demosthenes sufficient to account for the abrupt change of case.

Some have imagined that in thus changing the construction, St. Paul was using a common Hebraism, and that 'I Paul,' &c., is put for 'to me Paul,' &c. Thus Gen. xxiv. 27, *perduxit me recto itinere* is in the Hebrew, *Ego in via duxit me Dominus*. And Zech. vii. 5, "Did ye at all fast unto me?" "Did ye at all fast I?" It is just possible that this idiom of his native tongue may have been running in the Apostle's head when he wrote these words, but it is

evident that no one would think of resorting to such an interpretation, except in the last extremity.

of Jesus Christ

Δέσμιος τοῦ Χριστοῦ is here equivalent to *δέσμιος διὰ τὸν Χριστόν*, i.e. 'on account of the *doctrine* of Christ,' of which I am a preacher.

It is to be observed that, though in prison, St. Paul did not cease from his Apostolic labours. Compare the conduct of Jeremiah, chaps. xxxvii., xxxviii.

When St. Paul speaks of himself as a *prisoner*, he incidentally gives the very strongest confirmation to the truth of the Christian faith; for if, when it was in his power to be a teacher of the law among his countrymen, and to be held in the highest repute on account of his learning and the holiness of his life, he was willing to forego this, preferring the condition of a prisoner to the rank and dignity which was within his reach, how deep must have been his assurance of the reward which is laid up for all who suffer for Christ! how bright must have been the vision of glory which made him count all earthly things as 'dung!'

St. Chrysostom, speaking of these words, says, "Great and mighty dignity! Greater than that of king, or of consul, or of any other. Hence it is the very title he uses in writing to Philemon, 'As Paul the aged, and now also a prisoner of Jesus Christ.' For nothing is there so glorious as a bond for Christ's sake, as the chains that were bound around those holy hands; more glorious this than being an Apostle, than being a Teacher, than being an Evangelist, to be a prisoner for Christ's sake. Is there any that loveth Christ, he will understand what I am saying. Is any transported and fired with devotion for the Lord, he will know the power of these bonds. Such an one would rather choose to be a prisoner for Christ's sake, than to have the heavens for his dwelling; more glorious than any gold were the hands he was holding out to them, yea, than any royal diadem. Yes, no jewelled tiara bound around the head invests it with such glory as an iron chain for Christ's sake. Then was the prison more glorious than palaces; why say I than

palaces? yea, than the very heaven itself, for it contained a prisoner of Christ."

And again^f: "Great is the designation of Paul: not a name of principality and power, but of bonds and chains! Truly great indeed! Although many other things make him illustrious; his being caught up into the third heaven, his being transported to Paradise, his hearing unutterable words; yet he sets down none of these, but mentions the chain instead of all, for this made him more illustrious and conspicuous than these. And why so? Because the one were the free-gifts of the Lord's loving-kindness; and the other the marks of the constancy and patience of the servant. But it is customary with those who love to glory more in the things which they suffer for those who are beloved, than in the benefits they receive from them. A king is not so pleased with his diadem, as Paul gloried in his chains. And very justly. For a diadem affords but an ornament to the crowned head; but the chain is a much greater ornament as well as a security. The kingly crown often betrays the head that it encircles, and allures innumerable traitors, and invites them to the lust of empire. And in battles this ornament is so dangerous, that it must be hidden and laid aside. Hence kings in battle, changing the outward dress, come thus into the midst of the combatants; so much betrayal does there result from the crown; but the chain will bring nothing of the sort upon those who have it, but altogether the contrary; since if there be a war, and an engagement with demons, and the hostile powers, the man who is thus encompassed, by holding forth his chain, repels their incursions. . . .

"But what were the chains, says some one, that brought glory to him who was thus fettered? Were they not formed of iron? Of iron, indeed, they were formed; but they contained the grace of the Spirit shining forth most richly, since he wore them for Christ's sake. Oh wonder! the servants were bound, the Master was crucified, and yet the preaching of the Gospel every day increases! And through

^f Rom. xvi. 7, On the Statues.

the means by which it was supposed that it would be extinguished, by these very means it was kindled; and the Cross and bonds, which were thought to be an abomination, these are now become the symbols of salvation; and that iron was more precious to us than all gold, not by its intrinsic nature, but for this cause and ground!"

Again^g: "These (bonds) loosed the sins of the wide world, affrighted demons, and drove away the devil. With these, while tarrying in prison, he persuaded the jailor; with these he persuaded Agrippa himself; with these he procured many disciples. Therefore, he said, 'Wherein I suffer trouble as an evil-doer unto bonds, but the word of God is not bound.' For just as it is not possible to bind a sunbeam, or to shut it up within a house, so neither the preaching of the word; and what was much more, the teacher was bound, and yet the word flew abroad; he inhabited the prison, and yet his doctrine, endued with wings, ran forth everywhere throughout the world!"

So also St. Cyprian^h (writing to Confessors about the blessedness of suffering for Christ,) exclaims, "O blessed prison, on which your presence hath shed light! O blessed prison, which sends the men of God to heaven! O darkness shining above the sun itself, and brighter than this light of the world! where now are placed temples of God, and your members are hallowed by a divine confession!"

for you Gentiles,

Ὑπὲρ ὑμῶν τῶν ἐθνῶν, 'on behalf of you Gentiles;' q.d. I am persecuted for this one thing, because I preach to the Gentiles, and vindicate the liberty of Gentile converts in things pertaining to the law; but more especially in reference to circumcision. Many Jews who had embraced Christianity looked with jealousy and distrust upon St. Paul, as one who was inimical to the law. See Gal. ii.

It is to be observed that the Apostle, by making mention of his bonds on behalf of the Ephesian converts, evidently intends to urge upon them the duty of remaining constant

^g Hom. xvi. 15, On the Statues.

^h Ep. vi. 1.

under persecution when their own time of trial should arrive. He draws this out in chap. iv. 1, where he repeats the word 'prisoner' in a very marked way, before exhorting them to 'walk worthy,' &c.

St. Chrysostom says, that the words "'for you Gentiles' are full of emphasis; not only do we no longer loathe you, but we are even bound, saith he, for your sakes, and of this exceeding grace am I partaker."

2. Having just spoken of the Gentiles, St. Paul naturally enough takes occasion, in this verse, to make a digression respecting his call to the Apostleship of the Gentiles; see Acts ix. 15.

If ye have heard

Εἴγε ἠκούσατε. This in our English translation would seem a very unnecessary doubt in the mind of St. Paul, since, as he had been teaching for two whole years in the city of Ephesus, it was utterly impossible that the Ephesians should not have heard of his mission to the Gentiles. But this difficulty arises entirely from our translators, who have failed to notice the difference between the verb *ἀκούειν* followed by a genitive, and the same verb followed by an accusative. Precisely similar is the difficulty which they have raised in the apparent discrepancy between the ninth and twenty-second chapters of the Acts of the Apostles, in the former of which the followers of Saul are represented as 'hearing,' and in the latter as 'not hearing, the Voice from heaven.' *Ἀκούειν* followed by a genitive is rightly translated as 'to hear,' but followed by an accusative, it signifies 'to comprehend,' 'to appreciate,' 'to understand.' The followers of Saul, *ἀκούοντες τῆς φωνῆς*ⁱ, οὐκ ἤκουσαν τὴν φωνήν^k, hearing the voice, did not *comprehend* the words or meaning of the voice. And similarly here, though it is quite certain that every Christian in Ephesus must have *heard* of St. Paul's mission, there still might be a reasonable doubt in his mind whether every one of them *comprehended* or *appreciated* it.

ⁱ Chap. ix. 7.

^k Chap. xxii. 9.

of the dispensation of the grace of God

For the word *οἰκονομία*, ('dispensation,') see chap. i. 10. The meaning is, 'if you have heard of the office of dispensing the grace of God which was given me.' The word is highly appropriate, since the Church is God's house, or family¹, and St. Paul was faithful therein as a steward^m.

'Grace' (*χάρις*) is applied here *κατ' ἐξοχήν* to the Apostleship: see Rom. i. 5, "By Whom we have received grace and Apostleship:" see also Gal. ii. 9. The term is very significant, shewing that the office was freely given him of God; not in consequence of merit on his part, but of God's mere goodness and love.

St. Chrysostom says, "By 'dispensation of grace' he means the revelation made to him: as much as to say, 'I learned it not from man;' He vouchsafed to reveal it even to me, though but an individual, for your sakes. For Himself said unto me, saith he, 'Depart, for I will send thee far hence unto the Gentiles.' Thus well does he call it 'the dispensation,' for a dispensation it was, a mighty one; to call one, uninfluenced from any other quarter, immediately from above, and to say, 'Saul, Saul, why persecutest thou Me?' and to strike him blind with that ineffable light!" So also Æcumenius.

which is given me

He adds this, the further to shew that it was not of his own merit that he was called to so high an honour.

to you-ward:

Εἰς ὑμᾶς, i.e. the grace of the Apostleship, which God gave me, was to be dispensed in the direction of, towards you, who are Gentiles. See Gal. ii. 8, "For He that wrought effectually in Peter to the Apostleship of the circumcision, the same was mighty in me toward the Gentiles."

Gorranus points out that a bishop is a dispenser, (1) of gracesⁿ; (2) of sacraments^o; (3) of offices^p; (4) of benefits generally^q.

¹ 1 Tim. iii. 15.

^o 1 Cor. iv. 1.

^m Matt. xxiv. 45.

^p Tit. i. 5.

ⁿ 1 Pet. iv. 10.

^q Luke xii. 42.

3. How that by revelation

See Gal. i. 12, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." He lays this down as the ground of his Apostleship, shewing that he did not obtain it from any inferior source, but direct from God Himself. *Κατὰ ἀποκάλυψιν* ('by revelation') here is equivalent to *ἐν ἀποκαλύψει*, and does not refer merely to that first revelation, of which we find an account in Acts ix. and xxvi. 17, 18, but to many others, of which mention is made in 2 Cor. xii. 1, 7.

He made known unto me

Ἐγνώρισέ μοι. There is another reading, *ἐγνώρισθη.* If the former is adopted, we must understand *ὁ Θεός.*

St. Chrysostom says, "Here he is pointing out that the whole is of God, that we have contributed nothing. For what, I ask, was not Paul himself, the great, the wonderful, he that was so versed in the law, he that was brought up at the feet of Gamaliel according to the most perfect manner of it, was not he saved by grace?"

the mystery;

He very appropriately calls that a 'mystery' which was not before understood by the Apostles themselves, viz. that the Gentiles should be admitted into a full participation in Gospel blessings and privileges. "With good reason too," says St. Chrysostom, "does he call this a mystery, for a mystery it is to raise the Gentiles in a moment to a higher rank than the Jews."

Some refer this expression to the redemption of mankind in general; but the first interpretation gives much the best sense.

(as I wrote afore in few words,

Ἐν ὀλίγῳ ('in few words')=*διὰ βραχέων*, since the Apostle had not said all that it was possible to say, but what he thought the Ephesians were able to bear. Mention occurs of this 'mystery' in chap. i. and ii.

4. Whereby, when ye read,

The meaning is, I have written to you, not according to

the magnitude of the matter in hand, but so that when you read this Epistle you may be able to understand my knowledge concerning the mystery of Christ; "i.e. how I knew, how I understood such things as God hath spoken, or else, that Christ sitteth at the right hand of God^r."

ye may understand my knowledge

Gregorius explains this 'knowledge' to be, the power and skill to govern, and defend, and instruct the Church in things that are to be done, and believed, and avoided. This gives a very good meaning of the word *σύνεσις*, which might perhaps be rendered here *prudentia*. So St. Ambrose. The full sense will then be that the Apostle has so arranged the subject-matter of his Epistle, (and more particularly that part which relates to the Gentiles,) that his readers may easily perceive that he has discharged his Apostolical commission with *prudence*, resulting from a full knowledge (1) of the mystery which God had seen fit to reveal to him, and (2) of the special needs of those among whom he had been called to minister^s.

in the mystery of Christ)

i.e. respecting the call of the Gentiles.

5. In this verse the Apostle proceeds to shew the blessedness of the times of the Gospel dispensation, by contrasting them with the former ages of the world.

Which in other ages

'In other,' i.e. in the *former* ages of the world's history.

was not made known unto the sons of men,

It is plain that he is not here speaking *absolutely*, but *comparatively*, as is shewn by the 'as' (*ὡς*) which follows. This is the simplest and most natural way of explaining this passage, which has given rise to much discussion among commentators. Prophets and holy men of old knew and foretold that the Gentiles would be gathered into the Christian

^r St. Chrys., in loc.

^s Bengel Gnomon says, "In this Epistle St. Paul has written more

openly and sublimely than in any other previously."

Church, but their knowledge was *imperfect*, and when viewed in the full blaze of that light which was shed upon the Church at Pentecost, may be said to have been no knowledge at all; for they knew neither the manner nor the time of the calling of the Gentiles, nor yet the extent of the privileges to which they would be admitted. "The prophets knew indeed that the Gentiles would be called; but that they would be fellow-heirs and partakers with the Jews, they knew not^t."

Some have thought that, though the Prophets foretold the gathering in of the Gentiles, they were wholly unaware of the meaning of the language they used, and spoke in a kind of ecstacy. St. Jerome attributes this sentiment to Montanus and his followers.

Others, as SS. Chrysostom, Jerome, Sedulius, &c. have seen in the expression 'sons of men' a contrast to 'sons of God,' used in other places of Holy Scripture. According to them, the Apostle's statement must be taken *absolutely*, having reference to those alone who fall under the designation of 'sons of men,' the Prophets being 'sons of God,' and, consequently, not included. This interpretation is far too fanciful to be received with safety. It does not even satisfy St. Jerome himself, for after mentioning it he immediately goes on to say, "if it seems too violent and forced," the other meaning remains, which makes St. Paul speak *comparatively*. "For it is one thing," he adds, "to know by the Spirit things which will come to pass, another to see them fulfilled. Whence also John (the Baptist) is called greater than all the Prophets, because he saw and pointed out with his finger Him Whom the rest prophesied of."

as it is now revealed unto His holy Apostles

According to the promise of Christ, "When He, the Spirit of truth, is come, He will guide you into all truth^u." "Unto you it is given to know the mysteries of the kingdom of God; but to others in parables^v."

Alford, quoting from Olshausen, says, "It is certainly peculiar that Paul here calls the Apostles, and consequently

^t Ecumenius, in loc.

^u John xvi. 13.

^v Luke viii. 10.

himself among them, 'holy Apostles.' I account for the expression to myself thus, that Paul here conceives of the Apostles and Prophets as a corporation, (see chap. iv. 11,) and as such, in their official character, he gives them the predicate ἅγιος, as he names believers, conceived as a whole, ἅγιοι, or ἡγιασμένοι, but never an individual."

and Prophets

i. e. of the New Testament. These were not merely men who, like Agabus, were endowed with the power of foretelling future events, but who, by having a clearer insight than others into the meaning of Holy Scripture, were specially fitted for the office of teachers, and expounders of it. Hooker^w says, "Touching Prophets, they were such men as, having otherwise learned the Gospel, had from above bestowed upon them a special gift of expounding Scriptures, and of foreshewing things to come. Of this sort Agabus was, and besides him in Jerusalem sundry others, who notwithstanding are not therefore to be reckoned with the clergy, because no man's gifts or qualities can make him a minister of holy things, unless ordination do give him power. And we nowhere find Prophets to have been made by ordination; but all whom the Church did ordain were either to serve as presbyters or as deacons."

For further remarks on this and other offices in the Church, see chap. iv. 11.

by the Spirit;

See 1 Cor. ii. 10. "For reflect; Peter, had he not been instructed by the Spirit, never would have gone to the Gentiles. For hear what he says, 'Then hath God given unto them the Holy Ghost, as well as unto us.' This is what he means by saying 'by the Spirit.' Because it was by the Spirit that God vouchsafed to them that they should receive the grace^x."

6. He here explains what the 'mystery' is of which he has been speaking, viz.—

^w Eccl. Pol., bk. v. ch. lxxviii.

^x St. Chrysostom, in loc.

that the Gentiles should be fellow-heirs,

The word 'fellow-heirs' (*συγκληρονόμα*) as applied to the Gentiles means that they are called alike with the Jews to a share in the heavenly inheritance. See Rom. viii. 17; Heb. xi. 9; 1 Pet. iii. 7. Sedulius understands the expression as if it were *fellow-heirs* with *Christ*. So also St. Jerome. No doubt the Apostle had this in his mind; but the allusion is *primarily* to the Jews.

St. Ambrose endeavours to connect this verse with 'by (in) the Spirit' in the preceding verse; meaning that all that is here spoken of the Gentiles is effected in or by the Spirit. He reads, "In spiritu esse Gentes coheredes, et concorporatas, et participes promissionis ejus in Christo;" and adds, "for he who worships God in spirit, has no need of the work of the law." There is no need, however, to adopt a sense like this, which does such violence to the construction.

and of the same body,

Σύσσωμα, *concorpores*, members of the same body—the Church. See chap. i. 23. But while speaking of the joining together of Jews and Gentiles into one mystical body, we must not lose sight of that which alone gives vitality and dignity to the union, viz. the connection of both with Christ. And so St. Chrysostom well says, "This is the great thing, that they should be one body; this exceeding closeness of relation to Him (Christ). For that they were to be called indeed, that they knew; but that it was to these privileges, as yet they knew not."

and partakers of His promise

Καὶ συμμετοχα τῆς ἐπαγγελίας αὐτοῦ. The best MSS. omit *αὐτοῦ*. There is another reading, *τοῦ Θεοῦ*. If *αὐτοῦ* is retained, it must be referred to *Θεοῦ* understood.

It is to be observed that in this verse there is an accumulation of words of kindred meaning, (Bp. Andrewes^y calls them "three pregnant terms,") *συγκληρονόμα*, *σύσσωμα*, *συμμέτοχα*, in order to give the utmost force to the doctrine which the Apostle was stating, viz. that in the Gospel

^y Serm. xiv., Of the Nativity.

covenant all distinction between Jew and Gentile is done away. The above combination of words is highly emphatic.

The 'promise' alluded to is that made by God to Abraham^z, which contains the sum and substance of all Gospel blessings.

in Christ

In Whom all the promises of God have their completion; "For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us^a."

by the Gospel:

"Christ was the *objective* ground of their incorporation, the Gospel the *subjective* medium by which they apprehended it^b." 'The Gospel' here means the *preaching* of the Gospel.

7. He returns to the mention of the functions which belonged to him as the *Apostle of the Gentiles*.

Whereof

i. e. the Gospel, mentioned just before.

I was made a minister,

In using the word *διάκονος* ('minister') it is plain that St. Paul is speaking in a *general* way only, and not concerning that office (deacon) in the Church which took its name from the word. For a similar use of the word see 1 Cor. iii. 5; Col. i. 23, 25.

Trench^c has some excellent remarks on the distinction to be observed between *διάκονος* and *δοῦλος*. As St. Paul applies both these terms to himself in the course of his writings, it will be well to note the difference between them: "*Διάκονος*, not from *διὰ* and *κόνις*, one who in his speed *runs through the dust*, (a mere fanciful derivation, and forbidden by the quantity of the second syllable in *διάκονος*,) is probably from the same root as has given us *διώκω*, 'to hasten after,' or 'pursue,' and thus indeed means 'a runner' still. The difference between *διάκονος* on one side, and *δοῦλος* and

^z Gen. xii., xv., xxii.

^b Alford, Greek Test.

^a 2 Cor. i. 20.

^c Synonyms of the New Test., pp. 36, 37.

θεράπων on the other, is this, that *διάκονος* represents the servant in his activity *for the work*, not in his relation either servile, as that of the *δοῦλος*, or more voluntary, as in the case of the *θεράπων*, *to a person*. The attendants at a feast, and these with no respect to their condition as one of freedom or servitude, are as such *διάκονοι*^d. What has just been said of the importance of maintaining the distinction between *δοῦλος* and *διάκονος* may be illustrated from the parable of the marriage supper^e. In our version the king's 'servants' bring in the invited guests^f, and his 'servants' are bidden to cast out him that had not on a wedding garment^g; but in the Greek, those, the bringers-in of the guests, are *δοῦλοι*: these, the fulfillers of the king's sentence, are *διάκονοι*, this distinction being a most real one, and belonging to the essentials of the parable; the *δοῦλοι* being *men*, the ambassadors of Christ, who invite their brethren into His kingdom now; the *διάκονοι*, *angels*, who in all the judgment acts at the end of the world evermore appear as the executors of the Lord's will. However, the point of the parable may not turn on the distinction between them, yet they may be no more confounded than the *δοῦλοι* and *θερισταί*. See Matt. xiii. 27, 30; Luke xix. 24.

according to the gift of the grace of God

Κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ. This means 'the undeserved gift,' 'the gift bestowed on me, apart from any previous merit of my own.' St. Paul ever keeps before his eyes what his former condition was, a *persecutor* of the faith which he was now preaching. *Χάρις* here (and *χάρισμα* in other places) signifies some *special* favour of God, with a view to some charge or office.

given unto me by the effectual working of His power.

For the expression 'effectual working' (*τὴν ἐνεργεῖαν*), see chap. i. 19. "Because, and in so far as, His Almighty power wrought in me, was this gift of the *χάρις*, the *ἀποστολή*, the office of preaching among the Gentiles, bestowed upon me^h."

^d John ii. 5; Matt. xxii. 13; see also John xii. 2.

^e Matt. xxii. 2—14.

^f Ver. 3, 4, 8, 10.

^g Ver. 13.

^h Alford, Greek Test.

“And not only,” he says, “was this grace given to me, but in addition to the gift He also energises (*ἐνεργεῖ*) in me the power, so that I should be competent to the ministry of the Gospel¹.” St. Chrysostom says, “According to the power of the gift is the dignity of this privilege, (to be a minister,) nor had the gift been enough had it not also implanted in him the power.”

Over and above his wonderful conversion and call to the Apostleship, the ‘working’ of God’s ‘power’ was exhibited in the case of St. Paul, (1) in the numerous conversions which followed his preaching, (2) in the miracles wherewith God saw fit to confirm it.

From this verse we may form an estimate of the high dignity that belongs to Bishops and those who are entrusted with authority in the Church, and the consequent responsibility that devolves upon them to discharge that trust faithfully.

8. Unto me, who am less than the least of all saints,

Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων. Ἐλαχιστότερος is a far stronger word than ἐλάχιστος, which he uses 1 Cor. xv. 9, (ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων,) being a comparative formed from a superlative. Ὁψοφαγίστατος, λαλίστατος, κλεπτίστατος may be cited as instances of a similar formation. It is to be observed that in 1 Cor. xv. 9, already cited, St. Paul speaks of himself as the “least of the *Apostles* ;” but in this place he descends to a much lower depth of humility, and that in two ways ; (1) by calling himself the least, not of *Apostles*, but of *all Christians*, (for this meaning of ἅγιοι see Phil. i. 1, and the observations there) ; and (2) by using a highly intensified form of expression, ‘less than the least.’ We must beware of supposing with some that when the Apostle used this language he was merely employing a *figure of speech* ; such a supposition cannot be reconciled with that stern regard for truth which is everywhere perceptible in his writings. We must conclude, therefore, that he was perfectly in earnest when he used these words, and that they were the genuine outpouring of the

¹ Œcumenius, in loc.

feelings of his heart. Nor is it difficult to find a reason for his having spoken with such exceeding lowliness of himself. It is supplied 1 Cor. xv. 9, "Because I persecuted the Church of God." And again, 1 Tim. i. 13, "Who was before a blasphemer, and a persecutor, and injurious." It was the ever-recurring recollection of this that made him think no humiliation enough, so that by depressing himself he might extol the mercy of God Who had arrested him in the midst of his headlong course.

St. Augustine^k says that St. Paul was "among the Apostles as the hem of the garment," and adds, "but the Church of the Gentiles touched it, as did the woman which had the flux, and was made whole."

Some have imagined that the expression 'less than the least of all saints' is used by St. Paul as indicating that he was the *last* of the Apostles chosen to that office. Such an explanation will not stand.

Rosenmüller thinks that 'all saints' must be taken to represent 'the Apostles and Prophets' already spoken of in verse 5, and to whom the epithet *ἅγιοι* is applied, but must not be referred to Christians at large. Respecting this interpretation, it is enough to say that there appears to be no sufficient reason for limiting the Apostle's meaning in this manner.

St. Chrysostom very properly calls upon us to imitate the Apostle's humility: "They who go to the physician's have not merely to go there and nothing further, they have to learn how to treat themselves and to apply remedies. And so with us then who come here, we must not do this and nothing else, we must learn our lesson, the surpassing lowliness of Paul. What? when he was about to speak of the vastness of the grace of God, hear what he saith, 'to me, who am less than the least of all saints, is this grace given.'"

is this grace given that I should preach

Shewing that the dignity of an Apostle was not conferred upon him so that he should pass his time in ease and inactivity, but that, like his blessed Master, he 'should preach,' &c.

^k Hom. viii. 2, in 1 Joh. iv.

among the Gentiles

These words are emphatic, and point out what his distinctive office was.

the unsearchable riches of Christ;

Τὸν ἀνεξιχνίαστον πλοῦτον. The word ἀνεξιχνίαστον occurs in Rom. xi. 33. The meaning is, the benefits which God has conferred on us, and specially on the Gentiles, through Christ, are so abundant and various, that it is impossible for the human understanding to *trace out* all their ramifications. The word 'riches' is very expressive, as shewing the munificence of the gift. St. Jerome enquires, "If these riches are unsearchable, how could Paul preach them?" and replies, "These riches were hidden before the coming of Christ, but were revealed by His Passion." So Sedulius. St. Jerome, Chrysostom, Theodoret, Theophylact, Œcumenius, and others affirm that these riches were hidden not merely from men but from angels also.

Hemmingius says that the use of the word 'unsearchable' rebukes the folly of those who think that they have exhausted the meaning of Scripture.

9. And to make all men see

Καὶ φωτίσαι πάντας. Φωτίσαι here means *illuminate*, *docere*. Although it is specially the province of Christ to enlighten men, according to John i. 9, "That was the true Light, which lighteth every man that cometh into the world;" and again, John viii. 12, "I am the Light of the world," yet the Apostles, as being called by Him 'the Light of the world¹,' are rightly said to illuminate or enlighten men by virtue of their office.

'All men,' i. e. Gentiles as well as Jews, all distinction of race being laid aside.

what is the fellowship of the mystery,

'What,' i. e. how great and wonderful, and proceeding from what unbounded love. See similar use of τίς and τί in chap. i. 18, 19.

¹ Matt. v. 14.

'Is the fellowship,' ἡ κοινωνία. There is another reading, οἰκονομία. This last rests on very good authority, and gives an excellent sense. If κοινωνία is adopted, it would indicate a participation on the part of the Gentiles in all the blessings and privileges which formerly belonged exclusively to the Jews. If, on the other hand, οἰκονομία is received, the reference will be to the *time* and *manner* in which God determined to reveal this mystery to men. This last is the preferable sense, as carrying the Ephesians back to what he had already said in verse 2, "If ye have heard of the *dispensation* (τὴν οἰκονομίαν) of the grace of God, which is given me to you-ward."

'Of the mystery,' viz. the Incarnation, Passion, and Resurrection of Christ, and the share which the Gentiles would have in the blessings won by these stupendous events. "With reason he calleth that a 'mystery,' which none knew save God^m."

which from the beginning of the world hath been hid in God,

Τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ, i.e. that which hitherto has been kept a secret in the counsels of the ever adorable Trinity.

The expression ἀπὸ τῶν αἰώνων denotes the *temporal* limit from which the concealment dated. The decree itself was *before* all worlds, πρὸ τῶν αἰώνων, 1 Cor. ii. 7. The preposition ἀπὸ has the same force Rom. i. 20, ἀπὸ κτίσεως κόσμου, denoting the *terminus à quo*.

St. Bernard affirmsⁿ that none of the heavenly beings, except the Archangel Gabriel, rightly knew the mystery of the Incarnation before it was revealed to the blessed Virgin. And St. Chrysostom, speaking of the call of the Gentiles, says, "Angels knew only this, that 'the Lord's portion was His people'." And again, it is said, 'The Prince of Persia withstood me.' So that it is nothing to be wondered at that they were ignorant of this: for if they were ignorant of

^m St. Chrys., Hom. v. in Col.

ⁿ Serm. i., Sup. Missus est, and Ep. 77, ad Hugonem.

^o Deut. xxxii. 8, 9,—LXX.

the circumstances of the return from the captivity, much more would they be of these things. And the more so, for the glad tidings were these, 'Who shall save,' it saith, 'His people Israel.' Not a word about the Gentiles. But what concerns the Gentiles the Spirit revealeth. That they were called indeed, the angels knew, but that it was to the same privileges as Israel, yea even to sit upon the throne of God, this, who would ever have expected? who would ever have believed?"

'In God' means in the mind, counsel, or predestination of God. No doubt an antithesis is intended to the most exalted creatures mentioned in verse 10.

who created all things by Jesus Christ:

'Who created' may refer either (1) to the *first* creation, in which sense it is true that God "created all things by Jesus Christ," since "all things were *made by Him*; and without Him was not anything made that was made^p;" or (2) to the *re-creation* in Holy Baptism: "If any man be in Christ he is a *new creature*; old things are passed away; behold, all things are become new^q."

The words 'all things' form a complete refutation of the doctrines of the school of Simon Magus; more especially those of Marcion, who supposed the world to be the creation of angels. The expression must be taken, as Alford well remarks, 'in the *widest* sense, embracing physical and spiritual alike;' and must not be limited, as Piscator, to 'all those persons (*τὰ πάντα* for *τοὺς πάντας*) who believe in Christ.'

There is some difficulty about the concluding words, 'by Jesus Christ.' SS. Ambrose and Jeromè do not recognise them; nor does any mention of them occur in Theodoret. On the other hand, St. Chrysostom both reads them, and explains, "Forasmuch as He who created all things by Him (Christ), revealeth also this by Him; for He hath made nothing without Him." St. Chrysostom is followed by most of the Greeks, and there seems to be no sufficient reason for omitting the words. They are highly emphatic.

^p John i. 3.

^q 2 Cor. v. 17.

It may be well to observe that the Apostle here, as elsewhere, was anxious to shew, against heretics of his own day, that the Gospel was no *new* thing; and the right consideration of this verse will afford abundant comfort to the Catholic Churchman, when he reflects that he is receiving and enunciating that which *from eternity* was conceived in the counsels of the Trinity.

10. To the intent that now

i.e. for the first time: see verse 5. The use of the word 'now' plainly shews that though the heavenly beings enjoyed the sight of the Glory of God, they were nevertheless ignorant of the details of the 'mystery' about which the Apostle is speaking.

unto the principalities and powers in heavenly places

Taîs ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις: see chap. i. 20. This has been interpreted in a variety of ways. (1) as referring to the princes and rulers of the world; in which case the sentence will run as follows, 'that now may be made known to princes and potentates by the agency of the Church the wisdom of God in heavenly things,' i.e. which pertain to eternal life, as in John iii. 12. Of these 'heavenly things' St. Paul himself preached to Herod, Felix, Festus, Agrippa, &c., who were *ἀρχαί* and *ἐξούσιαι*. See Luke xii. 11; Tit. iii. 1. This interpretation involves so harsh and unnatural a transposition of the words *ἐν τοῖς ἐπουρανίοις*, that it is not likely to find many favourers. Or (2) as relating to the whole race of angels, bad as well as good, since the terms *ἀρχαί* and *ἐξούσιαι* are applied indifferently to each: see chap. ii. 2, vi. 12; 1 Cor. xv. 24; Col. ii. 15. This apparently is St. Chrysostom's view; for he says, "In speaking of 'principalities and powers,' he speaks both of those above and those beneath." Or (3) to evil angels, who learnt the nature of the mystery on its completion, as the Gospels and sacred history testify. St. Ambrose carries this idea so far as to speak of the demons ceasing from their error, and deriving benefit from the preaching of the Gospel. This phraseology is evidently derived from Origen, and is

thoroughly opposed to Catholic teaching. Or (4) to good angels, as appears by comparison with 1 Pet. i. 12: see also 1 Tim. iii. 16. So St. Jerome, Gregory Nyssen, Chrysostom, Theodoret, Œcumenius, Anselm, &c. This is undoubtedly the best sense; and it has the support of nearly all the Greek and Latin Fathers. We must suppose, therefore, that the words ‘principalities and powers’ embrace the whole celestial hierarchy,—die erhabenen Geister im Himmel.

might be known

As it were in a mirror.

by the Church

See Luke xv. 10; 1 Pet. i. 12. Some have supposed from these words that the angels were instructed orally by the Apostles in the mysteries of the Christian faith, and that these last became thus the teachers not merely of men, but of the heavenly existences. This opinion is rejected by St. Thomas Aquinas, Caietan, and others.

Others would connect the words ‘by the Church’ closely with what follows, ‘so that the manifold wisdom of God disseminated by the Church,’ &c. But in order for this interpretation to hold good the Greek should have been ἡ διὰ τῆς ἐκκλησίας πολυποίκιλος σοφία. St. Augustine^r seems to imagine that the Apostle is speaking of the Church *triumphant*; but this would be entirely to destroy the connection of his language. It is best to look upon the Church on earth as the place where God’s works are being acted out, (see 1 Cor. iv. 9, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις,) and which consequently becomes the instructor of angels in the mysteries of redeeming love. The phrase ‘by the Church’ must, therefore, be understood to mean ‘by those things which are done in the Church.’ This would of course make directly against the doctrines of Simon Magus and his school, who taught that angels ought to be worshipped; see Col. ii. 18.

St. Jerome, *in loc.*, says, “The Cross of Christ has profited

^r Lib. 5, de Gen., c. 19.

not only us, but also the angels and all the powers in heaven, and has revealed the mystery of which previously they were ignorant. They are astonished at their God returning to heaven with a Body, and say, 'Who is this that cometh up from Edom, with his garments dyed red from Bosor, thus beautiful in white array?' and in another place, 'Who is that King of Glory? The Lord of hosts, He is the King of Glory.'"

St. Chrysostom^s, giving reasons why men should be earnest hearers of the word, says, "If principalities, and powers, and cherubim, and seraphim, learned these things by the Church, it is very clear that they were exceedingly earnest in listening to this teaching; and even in this we have been not a little honoured, that the angels learned things which before they knew not with us; I do not at present speak of their learning by us also."

the manifold wisdom of God,

Ἡ πολυποίκιλος σοφία τοῦ Θεοῦ. Πολυποίκιλος is, literally, 'much variegated,' such as would be seen in the best embroidery. The word occurs only in this place in the New Testament; and the whole phrase, 'manifold wisdom,' is akin to 'unsearchable riches,' verse 8. It must not, however, be supposed from the use of the expression 'manifold,' that in reality God's wisdom varies, since His purpose is unchanging^t, and it is one and the same Christ which was always set forth; but the way of displaying this wisdom is varied, that is, as relates to place, times, persons, &c.

Beza says, "This manifold (*multiplex*) wisdom of God is far better shewn by the conjunction of such a multiplied crowd of different nations in the Church, than in the government of one synagogue."

Speaking of the wisdom of God, Alford well says, "It is all *one* in sublime unity of truth and purpose, but cannot be apprehended by finite minds in this its unity, and therefore is by Him variously portioned out to each finite race and finite capacity, so that the Church is a mirror of God's

^s Hom. i. 3, in Joh.

^t "Unchangeable, yet all-changing. . . . Thou changest Thy works, Thy purpose unchanged."—*St. Aug., Conf.*, i. 4.

wisdom,—chromatic, so to speak, with the rainbow colours of that light, which in itself is one and undivided.”

Œcumenius, *in loc.*, says, that before the Incarnation, the heavenly beings knew the wisdom of God only in a simple form, derived from the contemplation of His creative power, and continues thus:—“But now through the dispensation in regard of the Church and race of men, the wisdom of God is known no longer as simple, but manifold, rightly ordering contraries by contraries; by death, life; by dishonour, glory; by the cross, a trophy of victory; by all things vile, those which are God-like.”

St. Cyprian^a, shewing that the depth of God’s word is known by the partial understanding of many, proceeds to say, “If anything has been added by us, it is not added as though you had said too little; but because the Divine word surpasses human nature, and the soul cannot conceive it wholly and perfectly. Wherefore also the number of Prophets is so great, that ‘the manifold wisdom’ of God might be distributed through many. Whence also whoso first speaketh in prophecy is bidden to hold his peace, if anything be revealed to a second.” And he then proceeds to say that the annual meeting of prelates and elders to set in order things entrusted to their charge proceeded on this same principle; so “that if there be any matters of graver moment, they may be settled by common advice.”

St. Jerome, in a passage of great beauty, makes a personal application of this to Christ, as the Wisdom of God. He says: “You are beholding the cradle of Christ, but look also at heaven. You see an Infant weeping in a manger; but at the same time listen to the angels praising Him. Herod persecutes, but the Magi adore Him. The Pharisees know Him not; but a star declares Him. He is baptized by a servant; but the voice of God is heard thundering from above. He is immersed in the water; but the Dove descends; yea, the Spirit in the dove.” So also Sedulius.

Gorranus points out that Christ, Who is the Wisdom of God, appeared in many forms. (1) In the form of a servant,

^a Ep. lxxv. 4.

at His Nativity^v; (2) in the form of weakness in His life and conversation^x; (3) in brightness like that of the sun at His Transfiguration^y; (4) in the form of a sinner in His Passion^z; (5) in the form of a gardener after His Resurrection^a; (6) in the form of a traveller after His Resurrection^b; (7) He will appear in the form of the Son of Man at the day of judgment^c.

A question may be raised here as to how it is said that the 'manifold wisdom' of God was only 'now' (i.e. in the time of the Apostles) revealed to the angels, when it is evident that they must have been aware of the predictions which from time to time were made to the ancient Fathers, relative to the Incarnation and the call of the Gentiles.

St. Augustine^d plainly affirms that these revelations were made to men through the agency of angels.

Haymo, *in loc.*, however, and Peter Lombard^e, suppose that these mysteries were known only to the *superior* order of angels, (e.g. Gabriel, see extract from St. Bernard in last verse,) and not to the *inferior*. It would be difficult to substantiate this theory; and it seems safest upon the whole to conclude that though the angelic beings must have obtained some glimpses of the mystery while it was being predicted to men, yet they did not understand it in its manifold details until it was brought to light, in the fulness of time, by the Son of God being incarnate of the Blessed Virgin.

11. The object of this verse is to shew that what he has been speaking of has not been done hastily or fortuitously, but in pursuance of the eternal decree of God. "It hath been now, he means, brought to pass, but not now decreed; it had been planned beforehand from the very first^f."

according to the eternal purpose

Κατὰ πρόθεσιν τῶν αἰώνων: see chap. i. 9, and the observations there. Πρόθεσις τῶν αἰώνων is equivalent to θέσις

^v Phil. ii. 7.

^x Isa. liii. 4.

^y Matt. xvii. 2.

^z Rom. viii. 3.

^a John xx. 15.

^b Luke xxiv. 15.

^c Luke xxi. 27.

^d De Civit., lib. vii. c. 32.

^e Sent. Dist., lib. ii. 11.

^f St. Chrys., *in loc.*

πρὸ τῶν αἰώνων. Hammond translates, ‘the foredisposing of the ages.’

which He purposed in Christ Jesus our Lord :

‘*Ἦν ἐποίησεν κ.τ.λ. Ποιεῖν πρόθεσιν* would mean ‘to execute a decree;’ whereas to justify the English Version the reading ought to be *ἦν προέθετο*, as in chap. i. 9. The word ‘execute’ in this place gives a simple and excellent sense.

There is, in the opinion of many, a degree of ambiguity belonging to the use of the relative *ἦν* in this place. Some imagine that it belongs to *πρόθεσις*, others to *σοφία* in verse 10; while others have gone so far as to connect it with *τῆς ἐκκλησίας* in verse 10. This last, however, must be dismissed as entirely repugnant to the construction. St. Jerome advocates the reference to *σοφία*. If this interpretation is adopted, the sense will be, ‘which (wisdom) God created in (by) Christ.’ It is far better, however, to deal with *ἦν* as referring to *πρόθεσιν* immediately going before.

“In Christ,” (says Œcumenius, *in loc.*) “for without the Son He neither willed, nor ordained, nor wrought anything.”

St. Chrysostom, *in loc.*, says, “He means having foreknown the things to come, the ages to come; for He knew what was to be, and thus decreed it according to an eternal purpose, or predisposition of all ages, of all worlds; of those, perhaps, which He hath made by Christ Jesus, because too it was by Christ that everything was made.

We may gather from this verse that our salvation is certain as long as a living union is maintained between Christ and ourselves, since it is founded in the eternal decree and purpose of God, the temporal execution of which He has entrusted to His only well-beloved Son. See also John x. 28, “I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand;” that is to say, no *external* force shall separate us from Christ: the separation, if it take place, must come from ourselves and our own free will.

12. In Whom we have boldness

'We,' i. e. Jews and Gentiles alike.

'Boldness.' Παρρησία means, in the first instance, 'liberty of speech,' and then it comes to signify confidence in general. It must not, however, be restricted in this place to boldness in prayer or to freedom in preaching the Gospel, but must be understood as referring to that state of mind which furnishes liberty of speech. Sedulius very properly makes this to consist in "purity of conscience."

The use of the article (τὴν) must be observed, giving the sense of 'our boldness.' (Ecumenius, commenting on these words, says, "We are led (to the Father) not as captives, nor as those who are to be counted worthy of pardon for the sins which we have committed, but with boldness.")

and access

Καὶ τὴν προσαγωγήν. Observe the article, which, however, is omitted in some MSS. For the word προσαγωγή, see observations on chap. ii. 18. The idea embodied in this word, as used in this place, is a very beautiful one; it signifies that just as Isaac took Rebekah, or as Joseph took his two sons Manasseh and Ephraim, *by the hand*, and presented them to Jacob, so Christ takes His people and conducts them into His Father's presence. The 'access' here spoken of is evidently to the Father, and it is strange that some should have thought that St. Paul was speaking of the liberty he had to approach the Gentiles.

with confidence

"It is a great thing not merely to have boldness, but also to have it in confidence^g." Meyer remarks what a noble example St. Paul himself has given of this 'confidence' in Rom. viii. 38, and following verse. St. Chrysostom calls it "cheerful trust."

by the faith of Him.

Διὰ τῆς πίστεως αὐτοῦ. Αὐτοῦ is here equivalent to εἰς αὐτόν, 'if we believe in Him,' since faith in Christ begets

^g St. Jerome, in loc.

the confidence of which the Apostle has been speaking. The expression 'faith of Him' may also be understood as 'the faith which is His gift,' and which therefore is not to be obtained by human merit. It appears from this place that faith and confidence (*fides* and *fiducia*) are not the same thing, as some suppose, but that the last arises from the first, as St. Jerome testifies.

13. Wherefore

i.e. in consequence of the glorious things already spoken of, more particularly in relation to the call of the Gentiles.

I desire

This is sometimes supposed to refer to *God*, as if the meaning were 'I beg of God;' but it is best to regard it as relating to the Ephesians; q. d. 'I desire of *you*,' &c. And so St. Augustine^h interprets: "'I desire you,' saith he, 'not to be enfeebled,' that is, that ye be not weakened when ye hear that I am suffering tribulation for you, for this is your glory;" and he immediately proceeds to apply this as an argument in favour of free-will: "The Apostle, if he did not know that there was in them a consent of their own will, wherein they too might themselves do something, would not say 'I desire.' And if he were to say 'I enjoy,' unless he knew that they could bring their will to bear on his injunction, this word would proceed out of his mouth in vain." And then, in order to shew that man's free-will is insufficient for good, he adds, "As he knew that man's will without God's help is weak, he not only said 'I desire,' but also see what he added, 'For this cause I bow my knees,'" &c., verse 14.

that ye faint not

Mη ἐκκακεῖν, *animum despondere, vel expavescere*, for the Greeks were accustomed to call those *κακοὺς* who were timid. St. Jerome supposes that this word relates to St. Paul, and that he is here speaking of himself, ("I pray God that *I* may

^h Hom. cxv. 1, in Nov. Test.

not faint in my tribulations,") and alleges in justification of this mode of interpretation, that the great success which had attended St. Paul's missionary laboursⁱ had excited against him all the fury of hell, and therefore there would be special and urgent need to pray that he might not fail under the assault. So also Theodoret, *in loc.*, who says, "Therefore I pray that I may obtain Divine assistance, (δέομαι τοίνυν τῆς Θείας ἀπολαῦσαι ῥοπῆς,) that I may bravely bear the afflictions that befall me for your salvation." St. Jerome, however, admits that the other interpretation, which makes this word refer to the Ephesians, is the best, 'I desire that ye faint not,' &c.; and this undoubtedly is the case, since the former explanation would be inconsistent with ἡ τις ἐστὶ δόξα ὑμῶν which follows, as well as with the insertion of μου after θλίψεσι, which in this case would be wholly superfluous. We may easily conceive that there would be good ground for such an exhortation as addressed to the Ephesians. They had been witnesses of St. Paul's sufferings in Asia^j, and now heard that he was a prisoner in Rome, in daily peril of his life. It was little wonder, therefore, that they should be depressed in mind, and inclined to succumb to what they might think overwhelming trials. Hence the peculiar aptness of the exhortation.

Gorranus on this place says that the tribulation of prelates is the trial of those who are placed under them, and quotes in support Zech. xiii. 7.

at my tribulations for you,

Θλίψεις ὑπὲρ ὑμῶν mean *afflictiones quas vestra causa vestroque commodo perfero*. These tribulations of the Apostle should be the surest ground of confidence to the Ephesians, since it has been truly said that "the Church is watered by the blood of martyrs^k."

St. Gregory^l, speaking of St. Paul's care for his converts,

ⁱ Rom. xv. 19.

^j 1 Cor. xv. 32.

^k "This is the peculiar blessedness of the Church, to conquer when it is injuriously treated; to be better understood when it is accused; to gain

strength when it is most deserted."—*St. Hilary*.

"Like some precious gums, grace distils in greatest plenty after storms and violent thunders."—*Quesnel*.

^l Moral. xxxi. 17 (xii.)

says, "Behold, when in the midst of tribulations he exhorts others, and in that which he himself endures he strengthens others. For he had not, like the ostrich, forgotten his children, but was greatly afraid that his disciples, observing so many reproaches of persecutions in their preacher, would in him despise the faith, against which innumerable insults of sufferings were prevailing. And therefore he felt less pain at his torments, but was more afraid for his children, from the temptation of his torments. He was lightly regarding the wounds of his body in himself whilst he was fearing for his children the wounds of the heart. He was himself patiently enduring the wounds of torments, but, by consoling his children, he was healing the wounds of their hearts. Let us consider therefore of what charity he was, to have feared for others in the midst of his own sorrows. Let us consider of what charity he was, to seek for the welfare of his children amidst his own losses, and to guard, even from his own abject condition, firmness of mind in those who were near him."

which is

"*Ἥτις ἐστί*. This expression has given rise to some variety of opinion. Some refer it to *θλίψεις*, immediately preceding, and then *ἥτις ἐστί* will stand for *αἵτινές εἰσι*, a construction by no means uncommon among Hebrews, as well as Greeks and Latins. So Cicero^m, "*Ignibus quæ sidera vocatis.*" The meaning will then be, 'seeing that my afflictions are,' &c. Others, however, wish to bring *ἥτις ἐστί* into close connection with *μὴ ὑμᾶς ἐκκακεῖν*, q. d. 'which is your glory if you do not fail,' &c. The first interpretation gives the best sense, and the use of *ἥτις* after *θλίψεις* need create no difficulty.

your glory.

viz. that I, your Apostle and teacher, am counted worthy to suffer such things for the sake of Christ. So St. Chrysostom, *in loc.*: "How is it their glory? It is because God so loved them, as to give even the Son for them, and to afflict His servants; for it was in order that they might

^m Somn. Scip. 3.

attain so many blessings that Paul was in prison. Surely this was from God's exceeding love towards them." And so Sedulius, *in loc.*: "Understanding that I could not, without so great a confidence of sure hope, endure those things which among unbelievers are punishments, among the faithful are victories."

St. Chrysostomⁿ has some very forcible remarks, shewing how tribulation strengthens by endurance, while luxury ruins body and mind. "Which is the useful horse?" he enquires, "the pampered, or the exercised? which the serviceable ship, that which sails or that which lies idle? which the best water, the running or the stagnant? which the best iron, that which is much used or that which does no work? does not the one shine bright as silver, while the other becomes all over rusty, useless, and even losing some of its own substance? The like happens also to the soul as the consequence of idleness; a kind of rust spreads over it, and corrodes both its brightness and everything else. How, then, shall one rub off this rust? With the whetstone of tribulations; so shall one make the soul useful and fit for all things."

Many passages might be extracted from St. Chrysostom on the Statues relative to the benefit of affliction and tribulations: that they help us towards the pardon of sin^o; that they are a sign of God's love^p; that they are a seed-time, &c. See especially a very beautiful passage, Hom. iv. 2: "Let us then give thanks to God even for these things, that we have reaped so much fruit from the tribulation; that we have received so great an advantage from the trial. If there were no trial, there would be no crown; if there were no wrestlings, there would be no prize; if there were no lines marked out, there would be no honours; if there were no tribulation, there would be no rest; if there were no winter, there would be no summer. And this may be observed not only amongst men, but even with the very seeds; for if, in that case, we expect the ear of corn to spring and flourish, there must be much rain, much gathering of the clouds, and much frost; and the

ⁿ Hom. xxxv. in Act.

^o Hom. i. 21, 22.

^p Hom. i. 26.

time of sowing is also a rainy season. Since, therefore, the winter, a winter, not of the elements, but of souls, has now set in, let us, too, sow in this winter, that we may reap in the summer; let us sow tears, that we may reap gladness." And again, a little further on: "Therefore as when he who guides the plough turns up the earth from below, carefully providing a safe lodgement for the seeds, in order that they may not lie dispersed over the surface, but may be hidden in the very womb of the earth and put forth their roots in safety; so also it is our business to act, and making use of the plough of tribulation, to break up the depth of the heart." In Hom. xviii. 6 he speaks thus of tribulations: "As a spark falling upon a wide ocean quickly disappears, so whatever events happen to the man who fears God, these, falling as it were upon an immense ocean of joy, are quenched and destroyed."

Hemmingius calls upon ministers to take courage from this verse, and to continue their work even in the midst of persecution and tribulation.

14. For this cause

He here takes up the *τούτου χάριν* of verse 1. See observations there.

I bow my knees

Κάμπτω τὰ γόνατά μου, much stronger than *προσεύχομαι*, indicating an attitude of great fervour and devotion. So St. Chrysostom: "He does not say simply 'I pray,' but manifests the supplication to be heartfelt by the 'bowing the knees.'" Not only, he means, do I desire of you that ye faint not, but I appeal on your behalf to God, without Whose gracious assistance ye can do nothing. St. Jerome understands the knees of the *mind* to be meant; it is better, however, to take the words in their plain sense.

We may learn from this expression, as Aretius reminds us, that genuine devotion will never lack its proper attitude and gestures.

Bp. Andrewes¹ says, "Touching the manner, as with fer-

¹ Serm. iii., Preparation to Prayer.

veney, so we must pray with reverence, not having our heads covered, as we see many do; which behaviour, how rude and unbeseeming it is we may easily discern, as the Prophet speaks^r, 'Offer this kind of behaviour to thy lord or master, and see whether he will accept it.' If thou having a suit to an earthly prince dardest not speak but upon thy knees with all submission, how much more ought we to reverence the Lord God, in comparison of Whom all the princes in the earth are but crickets and grasshoppers. Therefore the manner of our prayer to God must be in all reverence. Solomon prayed upon his knees; Daniel fell down upon his knees; so did St. Peter, so Paul; and not only men upon earth, but the glorious spirits in heaven cast themselves and their crowns down before Him that 'sits upon the throne;' yea, Jesus Christ the Son of God fell down upon His knees and prayed to His Father, *et exauditus propter reverentiam*^s. So did Paul serve God *μετὰ πάσης ταπεινοφροσύνης*^t.

unto the Father of our Lord Jesus Christ,

The best MSS. omit the words 'of our Lord Jesus Christ.' Alford well gives the force of the 'unto' (*πρός*) as 'towards,' directing my prayer to Him. God is very fitly appealed to as the 'Father of our Lord Jesus Christ,' since whatever blessing we, the *adopted* sons, possess, comes to us only through union with the *Natural* Son. And so the prayers of the Church are directed to the Father, and are ended with the Son. For further observations on this verse, see St. Cyril, Lect. vii., *passim*.

15. Of Whom

Some refer this to Christ, but it seems better to consider it as relating to God the Father.

the whole family in heaven and earth is named,

Πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται. Πατριὰ is a 'race, line, or stock,' and then 'a division of the people' founded on an ancient union of families, 'a house, clan.' See Herod. i. 200. *Φρατριὰ* (or *φράττρα*) is a kindred word.

^r Mal. i. 8.

^s Heb. v. 7.

^t Acts xx. 19.

Πατριά may be translated *paternitas*, 'paternity,' or 'fatherhood,' q. d. God is the Father of all Fatherhood in heaven and in earth. The sense of course depends, as Conybeare and Howson remark^u, "on the paronomasia between *πατέρα*, ver. 14, and *πατριά* here, the latter word meaning a race descended from a common ancestor. See Luke ii. 4, *ἐκ πατρίας Δαβίδ*. If *Fatherhood* had this meaning in English, (as it might have had according to the analogy of 'brotherhood,') the verse might be literally rendered, 'from Whom every Fatherhood in heaven and earth is named;' i. e. the very name of Fatherhood refers us back to God as the *Father of all*. The English version is incorrect, and would require *ἡ πατριά*^v." The words 'in heaven and earth' have given rise to some variety of opinion. It seems best to consider 'in heaven' as relating to the angels, and 'in earth' to mankind.

St. Chrysostom says, "It seems necessary to state what are meant by 'families,' (*πατριαί*). Here on earth, indeed, 'families' are the races sprung from one parent stock; but in heaven how can this be, where none is born of another? Surely then by 'families' he means the assemblies and orders of heavenly beings, as also we find it written in Scripture, 'the family of Amaltari;' the system, moreover, from whence earthly fathers have their name."

According to St. Jerome, the angels in heaven have princes of their various orders, whom they call Fathers, since all principality has its foundation in paternity. Valentinus, and other heretics, supposed that these celestial families were propagated by marriages, and made great use of this passage to support their impious opinions. Theodoret and others have preferred to use this verse as presenting a forcible contrast between the relationship of a *natural* and *spiritual* father: thus, "He says 'fathers upon earth,' that is, natural fathers; and 'heavenly fathers' he calls the spiritual. Such was the blessed Apostle himself; and this he shewed writing to the Corinthians, 'for although,' he says, 'ye have ten thousand instructors, yet not many fathers; for in Christ Jesus I have begotten you through the Gospel.'"

^u Life of St. Paul, vol. ii. p. 415.

^v Hooker (Eccl. Pol., V. liv. note)

renders *πᾶσα πατριά*, *quicquid alteri quovis modo dat esse*.

There is yet another way of taking this verse, (with Aretius, Piscator, and others,) viz., as relating to the Church *triumphant* ('in heaven'), and the Church *militant* ('in earth'). This gives a very good sense, but it cannot be considered as exhaustive of the Apostle's meaning.

There can be no doubt that St. Paul, in thus insisting upon the universal paternity of the one God, intended to level a blow at the theogony of the heathen poets and philosophers, as well as the subtleties of Simon Magus and his school. He must have designed also to shew that God was not the God of the Jews only, as they boasted, but that His paternity extended to the Gentiles also.

'Is named,' *ὀνομάζεται*. This is a Hebraism. The Jews, like Antisthenes, seem to have held that every *name* had a *nature* corresponding to it, (qy., was not this because the *origin* of their language was divinely revealed?) and so amongst them the phrases, 'to name a name,' 'to call by a name,' &c., mean *to be*. Thus, Gen. iv. 26, 'then began men to call upon the Name of the Lord,' probably means, 'to call themselves by the Name of the Lord,' i.e. to be the Lord's; for the posterity of Seth were worshippers of the true God, while Cain forsook Him. So Isa. xlv. 5: "One shall say, I am the Lord's; and another shall *call himself by the name of Jacob*." And again, Isa. ix. 6: "And His *Name shall be called Wonderful*," &c., i.e. 'He shall be really and truly Wonderful,' &c.: so here *ὀνομάζεται* means that from God all paternity, whether in heaven or earth, *takes its name and being*.

In the first creed of Sirmium against Photinus^x, the first clause runs thus: "We believe in one God, the Father Almighty, the Creator and Maker of all things, from Whom the whole family in heaven and earth is named." The leading person in this council was Basil of Ancyra.

16. Here follows the substance of the Apostle's prayer on their behalf, that they may have *strength* ministered unto them; and yet not *any* kind of strength, but such as is derived from the in-working of God the Holy Ghost.

^x See St. Ath. c. Arr., chap. ii. 27.

that He would grant you, according to the riches of His glory,

See chap. i. 7, 18, and ii. 7. The meaning is, that He would give you in proportion to the abundance of *His own glory*; since it becomes not Him Who is Infinite in all His perfections to give scantily or grudgingly.

The grace of God is very fitly called ‘glory,’ (1) as being productive of glory to God for bestowing it on sinners who do not deserve it; and (2) as being the *seed* whence a harvest of eternal glory springs up for ourselves.

to be strengthened

i.e. against all temptations. St. Augustine^r says, “By grace it is that the good-will itself, which has now begun to exist, is increased, and becomes so great that it is able to fulfil the Divine commands.” And in chap. 16: “He, therefore, who wishes to do the will of God, and is not able, already indeed has good-will, but it is as yet small and weak; but he will be able to do this when he has it large and strong.”

with might

Δυνάμει. This, as Alford says, must either be taken (1) adverbially = *δυνατῶς*, ‘mightily;’ or (2) must be regarded as dative of the *form* or *shape* in which the *κράτος*, (‘might,’) just mentioned, was to take place; this would involve tautology, ‘strengthened with strength;’ or (3) as the *instrumental* dative. This is decidedly the best; see Col. i. 11, where it means “with might imparted to you.”

by His Spirit

He adds this to shew that it is Divine, and not mere human, strength that he is seeking for them.

in the inner man;

Εἰς τὸν ἔσω ἄνθρωπον. The use of the preposition with the *accusative* means more than simply ‘in:’ the idea of motion, and so of progress, is involved, as if the Ephesians should be making daily *advance* in the inner life; “the

righteousness of God" being "revealed" in them "from faith to faith²."

The expression, 'inner man,' must not be confounded with the 'new man.' As *ὁ ἐκτὸς ἄνθρωπος* refers to the body, the *animal* part of man's nature, so *ὁ ἔσω ἄνθρωπος* relates to his rational and mental qualities.

The Manichees taught from this verse that there are two souls in man; one good, from which spring virtues; the other evil, from which proceed vices; and consequently, in one and the self same man there are, as it were, two men, the one interior, the other exterior.

Others, especially Illyricus the Lutheran, have imagined that the *inner* man is the Spirit of God, while the *exterior* man is original sin. But this theory would make sin not *an accident*, but would give it *form* and substance.

Calvin affirms that the 'inner man' is the better part of the soul; viz. that which consents to the law of God, while the *exterior* man is the same soul in its relation to *concupiscence*.

The right consideration of this verse should lead thoughtful Christians to an ever-increasing disregard of the exterior man, since the *strength* of this is often an impediment to the growth of the spiritual life, while, on the other hand, its *weakness* may be an assistance: see 2 Cor. xii. 10.

17. That Christ may dwell

In verse 16 he had been praying that they might be 'strengthened;' he now proceeds to shew the source of all strength, viz. Christ Himself. The word 'dwell' is emphatic. It means 'abide,' 'take up His permanent dwelling,' and is in contrast with the temporary sojourn of a stranger. See John xiv. 23, "If a man love Me he will keep My words; and My Father will love him, and we will come unto him, and *make our abode with him.*"

in your hearts

q.d. not merely in your *minds*, since an intellectual knowledge of Christ is not enough; nor yet in your *tongues*, since it is possible to discourse fluently about the truths of

² Rom. i. 17.

religion without any saving knowledge of them; but 'in your hearts,' the place where the affections dwell.

St. Augustine^a shews that Christ has us in His Heart, so that we may have Him in ours. "Now, then, the Lord Who had received Zacchæus into His Heart, vouchsafed to be received into his house, and said, 'Zacchæus, make haste and come down, for I must abide in thy house.' A great boon he thought it to see Christ. He who thought it a great and ineffable boon to see Him passing by, on a sudden was thought worthy to have Him in his house. Grace is infused, faith worketh by love; Christ is received into the house, Who was dwelling already in the heart."

by faith;

Διὰ τῆς πίστεως. Observe the article. Abstract nouns generally prefer the article, and here it is necessary, since the meaning evidently is '*your* faith.' Without the article it might have been construed to mean 'His (i.e. Christ's) faith,' which would, of course, be a highly irreverent form of expression.

St. Augustine^b says, "Thy faith concerning Christ is Christ in thy heart."

And again^c: "Christ dwelleth in thee by faith. Present faith is Christ present; waking faith is Christ awake; slumbering faith is Christ asleep." See also his observations on Ps. cxxi. 5.

Though St. Paul lays great emphasis on 'faith' in this place, we must not suppose that he intends to exclude or undervalue the other Christian virtues: he rather assigns to faith its true position, the *foundation* on which the spiritual temple is to be built; other graces and virtues are needed for the completion of this structure, so that it may become a fit habitation for God.

that ye, being rooted and grounded in love,

Ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι. There is some difficulty about the construction in this place. If these words are connected with what immediately goes before, *ἐν ταῖς*

^a Hom. cxxiv. 5, in Nov. Test.

^b Hom. xlix. 19, in Joh.

^c Hom. xxxi. 8, in Nov. Test.

καρδίαις ὑμῶν, they ought to be ἐρριζωμένων, κ.τ.λ. If, on the other hand, they are construed with ἵνα δώῃ, verse 16, they should be ἐρριζωμένους, κ.τ.λ.

It remains, then, to be seen how the difficulty can be overcome. Some suppose the reading ἐρριζωμένοι, κ.τ.λ., to be a downright blunder, either on the part of St. Paul, or some copyist. This explanation is far too dangerous in principle to be entertained for a moment. Others regard this as a change of case, (not uncommon even in the best writers,) i.e. the nominative for the genitive, or accusative. Others think that these words are to be connected closely with ἐξισχύσητε which follows, in which case there is a metathesis of the word ἵνα, such as is common enough in St. Paul's writings. The English Version is founded on this view. Others would supply something,—‘that ye may be,’ &c. But, upon the whole, it seems best to conclude with Piscator, that ἐρριζωμένοι and τεθεμελιωμένοι are nominatives put *absolutely* by a Hebraism.

A double metaphor is involved in the use of the words ‘rooted’ and ‘grounded,’ (for a similar instance see chap. ii. 21,) ‘rooted’ being taken from a *tree*, while ‘grounded’ refers to a *building* that has its foundations well laid. These two words, then, very aptly describe the double aspect of the spiritual life; the former an *active* life, ever growing and bringing forth abundant fruit; the latter the *contemplative* life, deep hidden from public view. See 1 Cor. iii. 9, “Ye are God’s *husbandry*, ye are God’s *building*.”

‘In love,’ in which all Christian growth and development must ever be. Who that has Christ ‘in his heart’ can be void of ‘love?’ This must not be taken, as some, of God’s love towards us, nor yet (merely) of our love towards Him, but of ‘love’ in its *widest* sense, embracing all possible objects.

St. Augustine says^d, “Consider a tree; first it strikes downwards, that it may grow up on high; fixes its root low in the ground, that it may extend its top to heaven. Does it make an effort to grow except from humiliation?”

^d Hom. lxvii. 17.

And wouldest thou without charity comprehend these transcendent matters, shoot toward the heaven without a root? This were a ruin, not a growing."

And again^e: "Charity is called a root, where the Lord speaks of the seed, which in the stony places withers under the scorching sun, because it had not deep root. Whereby He points out those that rejoice in receiving the word of truth, but give way in persecution, which can be withstood by love only."

And again^f; "In the land of the living we ought to have our root. Be our root there. Out of sight is the root; fruits may be seen, root cannot be seen. Our root is our love, our fruits are our works; it is needful that thy works proceed from love, then is thy root in the land of the living."

18. May be able

Ἐξισχύσητε. The *ἐξ* here is intensitive, 'that ye may have full power,' 'may be thoroughly able.' This word occurs only once in the New Testament.

to comprehend

Καταλαβέσθαι. The use of the *middle* voice is to be observed, 'to gain for oneself,' i.e. 'to understand.' The active, *καταλαβείν*, would be 'to gain,' or 'take hold of.' St. Paul prays on behalf of the Ephesians, not merely that they may reflect or meditate upon these things, but that they may *perfectly understand* them.

with all saints

Σὺν πᾶσι τοῖς ἁγίοις, 'with all *the* saints,' i.e. as all the blessed saints in heaven understand this. There is, of course, no objection to referring the expression *τοῖς ἁγίοις* to the whole body of the faithful on earth, as chap. i. 1, and elsewhere; and then the Apostle's prayer will be that the understanding, of which he is speaking, may be diffused through the length and breadth of the Catholic Church.

^e In Ps. ix. 15.

^f In Ps. lii. 6.

^g Phil. iii. 12.

what is the breadth, and length, and depth, and height;

Much question has been raised as to what the Apostle is here referring to; whether he is speaking generally of the mystery of human redemption; or specially, of the Cross and Death of Christ; or concerning eternal life, and the happiness of the saints; or of the immensity of God's Nature; or, finally, of the call of the Gentiles.

This last gives a good sense, and certainly agrees very well with the general drift of what has gone before. Theodoret, Œcumenius, and others of the Greeks are strong supporters of this opinion, and think that the subject of the Apostle's prayer is that the Ephesians, being rooted and grounded in love, may be thoroughly able to understand the nature of those blessings to which, as Gentiles, they have been called; and that in order to enhance their magnitude, he uses terms ('breadth,' 'length,' &c.) indicative of material size and quantity. St. Chrysostom favours this interpretation when he says, "Thus is his prayer now again the very same as it was when he began:" see chap. i. 17—19.

Others, however, as SS. Jerome, Bernard, and Anselm, prefer to consider this as relating to eternal blessedness. This likewise gives a good sense, and is consistent with the general tenor of the Epistle; for since the Apostle had prayed, chap. i. 18, that the Ephesians might know *the hope of God's calling*, what more natural than that he should now pray that they might enter upon the *full realization and enjoyment* of all the blessings that pertained to it? The use of the word *καταλαβέσθαι* favours this interpretation, which theologians commonly regard as relating to the entrance upon eternal happiness.

Others suppose that the words 'breadth, length,' &c., relate to the love of God towards us; and that these expressions are used to shew its immensity. This also gives a good sense, and it is by no means unusual to find a comparison instituted between the love of God and corporeal things. See Job xi. 7, and following verses; Ps. ciii. 11.

Thus St. Gregory^h says, "God has 'breadth,' in that He

^h Moral., x. 15.

extends His love even to gathering in the very persecutors. He has 'length,' in that He leads us onwards by bearing with us in longsuffering to the country of life. He has 'loftiness,' in that He far transcends the understanding of the very beings themselves that have been admitted into the heavenly assemblage. He has 'depth,' in that upon the damned below He displays the visitation of His severity in an incomprehensible manner. And these same four attributes He exercises towards each one of us that are placed in this life, in that by loving, He manifests His 'breadth;' by suffering, His 'length;' by surpassing not only our understanding, but even our very wishes, His 'height;' and His 'depth,' by judging with strictness the hidden and unlawful motions of the thoughts."

A great number of the Fathers, however, (among whom may be reckoned Gregory Nyssen, Elias Cretensis, Cyprian, Jerome, and Augustine,) consider that these four terms of measurement relate to the Cross of Christ.

St. Augustine¹ says, "By these words (i.e. 'the width, and length, and height, and depth') is the Cross, so to say, set up before our eyes. For it hath the *width*, in which the hands are fixed; it hath the *length*, in the beam which reaches thence to the ground; it hath the *height*, again, in that which from the same transverse beam, in which the hands are fixed, juts a little above it, where the head of the Crucified is placed; and it hath the *depth*, this is it which is fastened in the ground and is not seen. See ye here a great mystery. From that depth which thou seest not, riseth all that thou dost see." See also St. Augustine, in Ps. civ. 3.

Since St. Paul treats the Baptism, Death, Burial, and Resurrection of our Lord in an allegorical way, there seems to be no reason why the same should not hold good in reference to His Cross; its width being, according to St. Augustine, charity; its length, perseverance; its height, the love of God for Himself; and its depth, His judgments.

Sedulius mentions that some supposed the 'breadth' in

¹ Rom. cxv. 3, in Nov. Test.

this place to be the broad road which leads to destruction ; the 'length,' eternal life ; the 'height,' the heavenly powers ; the 'depth,' the powers of darkness, evil spirits. The Apostle's prayer would then be that, having knowledge of all these, they may understand what to choose, and what to reject.

Others consider that these words have special reference to 'love,' which the Apostle has just mentioned, ("being rooted and grounded in love,") more particularly as he adds immediately afterwards, "And to know the *love* of Christ," &c. And then, according to Vatablus, the explanation will be, 'the length,' i.e. the constancy and perpetuity of it ; 'the breadth,' its extent, embracing angels and men, friends and enemies ; the 'depth,' its intensity and fervour ; the 'height,' its excellency, and the heroic deeds it leads to ; e.g. martyrdom, which is, as it were, the apex of love.

St. Anselm sees in these words a reference to the New Jerusalem^k.

Where there is such a diversity of sentiment, even among writers of the highest repute, it would be presumptuous to attempt to say which interpretation is the best. Upon a careful review of the whole, however, it would seem that the first two are open to the fewest objections, and that they are most in accordance with the spirit of the context.

19. And to know

Not by hearsay, but by experience. By the use of the words 'know,' 'knowledge,' 'filled,' 'fulness' in this verse, St. Paul no doubt intended to level a blow at the Gnostics, among whom these were favourite terms.

the love of Christ, which passeth knowledge,

Τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ.
See Phil. iii. 8, *Διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.* The love of Christ 'passeth knowledge,' because, as Camerinus says, "The human mind receives it, and does not receive it ; and so far receives it that it is carried away in wonder, and sees that there is always

^k Rev. xxi. 16.

something remaining, which it is able indeed slightly to perceive, but not so to perceive as entirely to explain."

St. Paul is not here speaking of love in general, as 1 Cor. xiii., but of the *love of Christ*, exhibited towards us; hence the peculiar fitness of the words which are added, 'which passeth knowledge.' See Rom. v. 8, "God commendeth His love towards us, in that, while we were yet sinners, Christ died for us."

The knowledge of this love, which the Apostle prays for on behalf of the Ephesians, is intended to kindle in them a responsive affection. If the love of Christ towards us is so great, what should ours be towards Him? St. Bernard¹ well says, "Modus diligendi Deum est diligere sine modo." There is a beautiful passage in St. Ambrose^m about the blessings which belong to us from the surpassing love of Christ: "We have all things in Christ. Let every soul approach Him, whether sick with sins of the flesh, or pierced through with the nails of worldly desire. . . . Every one is in the power of Christ, and Christ is all things to us. If you desire to heal a wound, He is a Physician; if you are burning with a fever, He is a Fountain; if you are pressed down with iniquity, He is Righteousness; if you need help, He is Strength; if you fear death, He is Life; if you desire heaven, He is the Way; if you fly from darkness, He is Light; if you seek for food, He is Nourishment. Taste, then, and see how sweet the Lord is; blessed is the man who trusteth in Him."

that ye might be filled with all the fulness of God.

"*Ἰνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.* See chap. i. 23.

Πλήρωμα means the essence of the Deity, and in this sense is a word well known in Gnostic controversies. Now the essence of the Deity is *Love*. When, therefore, Christ dwells in our hearts by faith, and we are "rooted and grounded in love," we can understand something of Deity; we begin to know something of the *love of*

¹ Tract. de Diligendo Deo, c. 1. et 6.

^m De Virginitate, xvi.

Christ, which is too great for man to know thoroughly, (remembering always that *γνώσις* means *human knowledge*, *philosophy*, and *ἐπίγνωσις* *true knowledge*,) and by thus knowing *love* we may *πληρωθῆναι*, be *filled up*, be *fully instructed*, *εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ*, even *unto* the comprehension of the Divine essence. Alford translates “that ye may be filled even to all the fulness of God.” We must beware of making *εἰς* = *ἐν*, and of Grotius’s explanation, “Ut impleamini omnibus illis donis, quibus Deus implere homines solet.” This falls very short of the real meaning. St. Chrysostom, *in loc.*, says, “What he means is this: Although the love of Christ lies above the reach of all human knowledge, yet shall ye know it, if ye shall have Christ dwelling in you; yea, not only shall know from Him this, but shall even be ‘filled with all the fulness of God;’ meaning by ‘the fulness of God,’ either the knowledge that God is worshipped in the Father, the Son, and the Holy Ghost, or else urging them thus to use every effort, in order to be filled with all virtue, of which God is the Fountain-head.”

20. St. Paul concludes this chapter with a doxology, to which he is naturally led from a contemplation of the benefits of God to which he has been alluding.

: Now unto Him

i. e. God, just spoken of.

that is able

He makes special mention of the *power* of God, in order the more effectually to confirm the truth of His promises.

to do exceeding abundantly above all that we ask or think,

Ἵπὲρ πάντα ποιῆσαι ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα ἡ νοοῦμεν. After speaking of the *power* of God, he next, very appropriately, makes mention of his *liberality*. Ἵπὲρ ἐκ περισσοῦ is placed adverbially. For similar forms of expression, see Rom. v. 20; 2 Cor. iii. 9, and vii. 13; Phil. i. 9; 1 Thess. iv. 1, 10; 1 Tim. i. 14. The Apostle means that

God is able to do for us not only what we desire in our prayers, but what the powers of our mind are incapable of conceiving. Thought outstrips prayer, but the power of God goes beyond both. As, therefore, St. Paul commenced his prayer with mention of the *mercy* of God, so he finishes it with a most strongly drawn description of his *power*. These two (God's mercy and might) are the Jachin and Boazⁿ, the two main pillars of a Christian's faith, on which it rests in prayer. There is a similar doxology Rom. xvi. 25—27.

according to the power that worketh in us,

Here follows the most comforting assurance that God's power is exercised '*in us.*'

St. Chrysostom, *in loc.*, says: "Well doth he say 'according to the power,' for a work of power it is to grasp things which we never so much as hoped for. And that God hath done 'abundantly above all that we ask or think' is evident from what the Apostle himself hath written. For I indeed, saith he, pray, but He of Himself, even without any prayer of mine, will do works greater than all we ask; not simply 'greater,' nor 'abundantly greater,' but 'exceeding abundantly,' thus vividly representing the vastness of the gift. And whence is this evident? from 'the power,' saith he, 'that worketh in us;' for neither did we ever ask these things, nor did we expect them."

"According to the power that worketh in us," saith Sedulius, "and not according to our own merits."

21. Unto Him

The repetition of the personal pronoun is highly emphatic.

be glory

'*H* δόξα. Observe the article, '*His own* glory,' resulting from the display of His mighty works.

St. Chrysostom says: "Well does he close the discourse with prayer and doxology; for right were it that He, who

ⁿ 1 Kings vii. 21.

hath bestowed upon us such vast gifts, should be glorified and blessed, so that this is even a proper part of our amazement at His mercies, to give glory for the things advanced to us at God's hands through Jesus Christ."

in the Church

i. e. for those things which He has done in the Church.

St. Chrysostom, *in loc.*, says: "His glory is in the Church. Well might he say this, forasmuch as the Church alone can last on to eternity; and since she standeth fast from age to age, therefore He willeth also to be glorified by us even 'until the end.' For this he declares by saying, 'throughout all ages, world without end.'"

by Christ Jesus

i. e. by the merits of Christ, through Whom alone our thanksgivings are acceptable to God, (see Rom. i. 8, "I thank my God *through Jesus Christ* for you all," &c.; see also vii. 25,) and apart from Whom there is no access to the Father.

throughout all ages, world without end. Amen.

Εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων. Alford translates 'to all the generations of the age of the ages,' and adds, "'The age of ages' (eternity) is conceived as containing ages, just as our 'age' contains years; and then those 'ages' are thought of as made up, like ours, of generations." The *boundless benefits* of God, as Primasius and Sedulius admonish us, must be celebrated with *boundless praises*.

This verse may be regarded as indicating that no time has passed, or will pass, without there being elect persons through whom the Father may be glorified.

CHAP. IV.

VER. 1. At this point the Epistle assumes a hortatory character, which continues to the end, with the exception

of some dogmatic statements respecting unity and the manifold gifts which Christ has bestowed upon the Church.

I therefore,

q. d. 'I, Paul, who am well known to and beloved by you, and to whom you owe obedience.'

'Therefore,' an inference from what has gone before. Since God has loaded you with such benefits, having called you out of your heathen state, and made you living members of His Own dear Son. For a parallel place see Rom. xii. 1, which must be read in connection with what has gone before.

the prisoner of the Lord,

Ὁ δέσμιος ἐν Κυρίῳ.

'The prisoner in the Lord,' see remarks on chap. iii. 1. An attempt has been made to join *ἐν Κυρίῳ* to *παρακαλῶ*, "I beseech you in the Lord;" see Rom. xv. 30. Apart from the violence which would thus be done to the construction, there appears to be no reason why the usual rendering should be departed from. It gives an excellent sense, q. d. 'I am a prisoner for the sake of Christ, and not for any crimes of my own.'

Some (as St. Jerome, quoting St. Clement and Sedulius) think that the Apostle was referring to the bond of *love* which connected him with Christ, but this would be materially to weaken the force of the whole passage. Nor can the interpretation which makes the bond his *body* (being, as it were, the prison-house of his soul) be entertained for an instant. It savours too strongly of Origen.

Theodoret, *in loc.*, says: "For your sake I am bound with these chains; for if I were willing not to preach I should be altogether relieved from them. But it is right to admire the blessed Apostle even in these, since he glories more in his bonds for the sake of Christ than a king in his diadem."

The whole of St. Chrysostom's eighth Homily on the Ephesians should be read in connection with this subject. Few places could be pointed out where his eloquence is more majestic than here. As an instance of his personal devotion

to St. Paul, the following passage may be quoted: "Oh those blessed bonds! oh those blessed hands which that chain adorned! Not so awful were Paul's hands where they lifted up and raised the lame man at Lystra, as when they were bound around with those chains. Had I been living in those times, then how eagerly would I have embraced them, and put them to the very apple of mine eyes. Never would I have ceased kissing those hands which were counted worthy to be bound for my Lord. Marvellest thou at Paul when the viper fastened on his hand, and did him no hurt? Marvel not. It revered his chain. Yea, and this the whole sea revered, for then too was he bound, when he was saved from shipwreck. Were any one to grant me power to raise the dead at this moment, I would not choose that power, but this chain. Were I free from the cares of the Church, had I my body strong and vigorous, I would not shrink from undertaking so long a journey, were it only for the sake of beholding those chains, were it but for the sake of seeing the prison where he was bound."

After dwelling at great length on the excellency and beauty of bonds worn for the sake of Christ, St. Chrysostom^p quotes the case of St. Babylas (Bp. of Antioch about A.D. 237) in confirmation of what he has been saying: "This man," he says, "when he was dying gave charge that his bonds should be laid with his body, and that the body should be buried bound; and to this day the fetters are lying mingled with his ashes, so devoted was his affection for the bonds he had worn for Christ's sake. 'The iron,' as the Prophet saith of Joseph, 'entered into his soul.'"

For an excellent explanation of St. Paul's words before Festus^q, "*except* these bonds," which seem inconsistent with his usual glorying in them, see St. Chrysostom, Hom. on Statues, xvi. 9, 10. He clearly shews that St. Paul did not speak upon that occasion from distress or fear, but "from an abundance of wisdom and spiritual understanding. He was addressing a Gentile, and an unbeliever, who knew nothing of our matters; hence he was unwilling to introduce him by way of disagreeable things."

^p Hom. ix., in Eph.

^q Acts xxvi. 29.

beseech you

Observe the affectionate tone of entreaty, q. d. 'I do not *command*,' though my position would well entitle me to do so, (see Philem. 8, 9,) but 'I beseech.' "It is," says St. Chrysostom, *in loc.*, "the virtue of masters to aim not at praise, nor at esteem at the hands of those under their authority, but at their salvation, and to do everything with this object; since the man who would make the other end his aim would not be a master, but a tyrant. Surely it is not for this that God set thee over them, that thou shouldest enjoy greater court and service, but that thine own interests should be disregarded, and every one of theirs advanced. This is a master's duty; such an one was the blessed Paul, a man who was free from all manner of vanity, and was contented to be but one of the many, nay more, to be the very least even of them. Hence he even calls himself their servant, and so generally speaks in a tone of supplication. Observe him then even now how he is writing; nothing dictatorial, nothing imperious, but all chastised and subdued."

that ye walk worthy of the vocation wherewith ye are called,

Ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε. See Phil. i. 27, *ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε*: Col. i. 10, *περιπατῆσαι ὑμᾶς ἀξίως τοῦ Κυρίου*: 1 Thess. ii. 12, *εἰς τὸ περιπατῆσαι ὑμᾶς ἀξίως τοῦ Θεοῦ*.

For the expression 'walk' see chap. ii. 3.

The meaning is, 'take care that your life be answerable to the excellence of the dignity to which God has called you.' The nature of this calling has been fully explained in the first three chapters.

'To walk worthy of the vocation,' &c. is, according to St. Jerome, "to walk in Him, who says 'I am the Way,' and not to turn aside to the right hand or to the left, and to withdraw one's foot from every evil way."

It is needless, however, to consult commentators on this subject, since in ver. 2 St. Paul himself adds an explanation of his meaning.

The value of this verse in a moral point of view, as stimulating Christians to the practice of those virtues which become their condition, can hardly be over-rated. It is related of St. Bernard that he was in the habit of saying, "Bernard, to what art thou come?" And so let each one of the baptized interrogate himself thus, 'To what am I come? to what am I called?' I am called to humility, sobriety, chastity; let me not then be proud, or drunken, or unclean. I am called to labour; let me then not be idle. I am called to cultivate the vineyard, i. e. my soul; let me see then that it is not overgrown with thorns and weeds.

As instances of the way in which the due appreciation of dignity conferred upon a man may keep him from sin, it may be mentioned that Scipio, when a harlot was offered him, replied, "*Vellem, si non essem Imperator;*" and Antigonus, having been invited to a place where a celebrated harlot was to be present, asked Menedemus what he ought to do. He bade him only *remember that he was a king's son*. It was sound advice of Luther that the temptations of the devil should be promptly met with the words, "Christianus sum."

2. With all lowliness

Μετὰ πάσης ταπεινοφροσύνης. See Acts xx. 19; Phil. ii. 3; Col. ii. 18, 23.

St. Chrysostom, *in loc.*, says: "This (lowliness) is the basis of all virtue. If thou be lowly, and bethink thee what thou art, and how thou art saved, thou wilt take this recollection as a motive to all virtue. Thou wilt neither be elated with bonds, nor with these very privileges which I have mentioned; but as knowing that all is of grace, thou wilt humble thyself. The lowly minded man is able to be at once a generous and a grateful servant."

Gorranus well remarks that 'lowliness' (humility) is three-fold: to submit oneself (1) to a superior; (2) to an equal; (3) to an inferior. The first is great; the second is greater; the third is greatest. The first comes of necessity; the second of supererogation; the third of perfection.

St. Jerome, speaking of 'lowliness,' says: "He who knows

that he is earth and ashes, and that after a short time he must be dissolved into dust, will never be elevated by pride."

It is to be observed that it is not 'lowliness' in one particular merely which the Apostle commands, but 'ALL lowliness;' "Not that which is in words, nor that which is in actions only, but even in one's very bearing and tone of voice: be not lowly towards one, and rude towards another; be lowly towards all men, be he friend or foe, be he great or small^r." We may fairly conclude that there must have been something in the condition of the Ephesian Church to render this and kindred exhortations needful. And so Theodoret says: "Inasmuch as enjoying spiritual gifts they worked miracles, and spake with various tongues, and possessed the power of prophecy, and these things were enough to puff up their conceit, he first of all makes an exhortation concerning this."

and meekness,

Καὶ πραότης. Trench^s very well establishes the connection between this word and *ταπεινοφροσύνη* which has immediately gone before. He says: "The very work for which Christ's Gospel came into the world was no other than to put down the mighty from their seat, and to exalt the humble and meek; it was then only in accordance with this its task and mission that it should dethrone the heathen virtue *μεγαλοψυχία*, and set up the despised *ταπεινοφροσύνη* in its room, stripping that of the honour which hitherto it had unjustly assumed, delivering this from the dishonour which as unjustly had hitherto been its portion. Indeed, the very word *ταπεινοφροσύνη* is itself a birth of the Gospel; no Greek writer employed it before the Christian era, or, apart from the influence of Christian writings, after. . . . Let us now seek to put this word in its relation with *πραότης*. This word did not require (as *ταπεινοφροσύνη*) to be turned from a bad sense to a good, but only to be lifted up from a lower good to a higher. This, indeed, it did need; (see Arist. Eth. Nic., iv. 5, where he describes *πρᾶος* and *πραότης*). . . . The Scriptural *πραότης* is not in a man's outward behaviour

^r St. Chrys., in loc.

^s Synonyms of the New Testament, p. 176, and foll.

only; nor yet in his relations to his fellow men; as little in his mere natural disposition. Rather is it an inwrought grace of the soul; and the exercises of it are first and chiefly towards God^t. It is that temper of spirit in which we accept His dealings with us without disputing or resisting; and it is closely linked with the ταπεινοφροσύνη, and follows directly upon it, (see this place and Col. iii. 12,) because it is only the humble heart which also is the meek; and which, as such, does not fight against God, and more or less struggle and contend with Him. This meekness, however, which is first a meekness in respect of God, is also such in the face of men, even of evil men, out of the thought that these, with the insults and injuries which they may inflict, are permitted and employed by Him for the chastening and purifying of His people. This was the root of David's *πράοτης*, when on occasion of his flight from Absalom, Shimei cursed and flung stones at him; the consideration, namely, that the Lord had bidden him^u, and that it was just for him to suffer these things, however unjust it might be for the other to inflict them; and out of like convictions all true Christian *πράοτης* must spring. He that is meek indeed will know himself a sinner among sinners; or, if there was One who could not know Himself such, yet bearing a sinner's doom; and this will teach him to endure meekly the provocations with which they make to provoke him, not to withdraw himself from the burdens which their sin may impose upon him^x. The *πράοτης*, then, if it is to be more than mere gentleness of manner, if it is to be the Christian grace of meekness of spirit, must rest on deeper foundations than its own, on those, namely, which the ταπεινοφροσύνη has laid for it, and it can only continue while it continues to rest on these. It is a grace in advance of ταπεινοφροσύνη, not as being more precious than it, but as presupposing it, and as being unable to exist without it^y."

^t Matt. xi. 29; Jas. i. 21.

^u 2 Sam. xvi. 11.

^x Gal. vi. 1; 2 Tim. ii. 25; Tit. iii. 2.

^y Cornelius à Lapide, in loc., says: "Humilitatis filia est mansuetudo,

(*πράοτης*) qui enim humilis est et mitis, mansuetè cum omnibus agit ac loquitur."

Primasius, in loc., says: "Humilitas nihil sibi vindicat; mansuetus nihil nocet, nulli malum pro malo reddit."

St. Bernard calls 'lowliness' and 'meekness,' *virtutes collectaneæ*,—a pair of sisters that are never asunder. It is to be observed that these two virtues are specially commended to us by the example of our Blessed Lord: "Take My yoke upon you, and learn of Me, for I am meek and lowly in heart^z."

St. Chrysostom^a says: "Every virtue is a good thing, but most of all gentleness and meekness. This sheweth us men; this maketh us to differ from wild beasts; this fitteth us to vie with angels. Wherefore Christ continually expendeth many words about this virtue, bidding us be meek and gentle. Nor doth He merely expend words about it, but also teacheth it by His actions; at one time buffeted and bearing it; at another reproached and plotted against; yet again coming to those who plotted against Him."

with longsuffering,

Μετὰ μακροθυμίας. This word seems to imply the power of restraining anger, even under great provocations; and then it comes to mean forbearance in general: see Matt. xviii. 26, 29; 1 Cor. xiii. 4; 2 Cor. vi. 6; Gal. v. 22; 1 Thess. v. 14^b. St. Chrysostom truly says, "It is possible for a man to be lowly, and yet quick and irritable, and thus all is to no purpose; for oftentimes he will be possessed by his anger, and ruin all."

The following anecdote, taken from St. Chrysostom, Hom. on Stat., xxi. 11, is illustrative of 'long-suffering':—"It is related of the blessed Constantine, that on one occasion, when a statue of himself had been pelted with stones, and many were instigating him to proceed to take vengeance against the perpetrators of the outrage; on its being said that they had disfigured his whole face by battering it with stones, he stroked his face with his hand, and smiling gently, said, 'I am quite unable to perceive any wound in-

^z Matt. xi. 29.

^a Hom. lxi., in Joh.

^b Theophylact in Gal., v. 22, (quoted by Trench, Syn. of New Test., p. 214,) draws the following distinction between *μακροθυμία* and *πραότης*:—*Μα-*

κροθυμία *πραότητος* ἐν τούτῳ δοκεῖ παρὰ τῇ γραφῇ διαφέρειν, τῷ τὸν μὲν μακρόθυμον πολὺν ὄντα ἐν φρονήσει, μὴ ὁξέως ἀλλὰ σχολῇ ἐπιτιθεῖναι τὴν προσήκουσαν δίκην τῷ πταίοντι· τὸν δὲ πρᾶον ἀφιέναι παντάπασιν.

flicted on my face. The head appears sound, and the face also quite sound.' ”

forbearing one another

Ἀνεχόμενοι ἀλλήλων. Ἀνέχεσθαί τινος means patiently to endure any one, i. e. his ignorance, errors, temper, &c.: see Col. iii. 13; also Gal. vi. 2. The construction should be observed; it is as though he had said περιπατεῖτε and not περιπατῆσαι. It is common enough with St. Paul to regard the *sense* (τὸ νοούμενον) rather than accuracy of expression.

in love;

“For where love is all things are endurable.” See 1 Cor. xvi. 14, “Let all your things be done with charity.” The words ‘in love’ are well added, since even philosophers taught their disciples forbearance. It was not, however, that which had its origin and development in *love*, but was a mere selfish feeling, nourished by popular applause.

St. Augustine^d asks, “Hast thou nothing for another to forbear in thee? I am surprised if it be not so; but suppose it be not thus; for that reason thou art the stronger to forbear others, in proportion as thou hast no longer what others must forbear in thee. Thou art not forborne, forbear others. I cannot, thou sayest. Thou hast what others must forbear in thee. Thou forsakest human affairs, and separatest thyself, so that no one seeth thee; whom wilt thou profit? Wouldest thou have advanced so far, had no one profited thee? Because thou seemest to have had quick feet in passing over, wilt thou cut off the bridge?”

3. Endeavouring to keep

Σπουδάζοντες τηρεῖν. St. Augustine renders this *studentes servare*; and again, *solicitè agentes*; St. Ambrose, *solicitè servantes*; and St. Cyprian, *satis agentes*=*satagentes*.

‘Endeavouring’ does not give the full meaning of the word. There is an idea of *labour* involved in it, which must not be overlooked; ‘striving earnestly would perhaps better

^c Ecumenius, in loc.

^d In Ps. c. (9.)

give the Apostle's meaning. "He here shews," says St. Chrysostom, "that it is a thing not to be done easily, and that it is not in every one's power."

It may be truly said that this word (*σπουδάζοντες*) is specially an *Evangelical* one. The law required absolute perfection; but the Gospel demands purity of intention and simplicity of purpose, arising from a *loving* (though, alas! imperfect) obedience.

"To keep," (*τηρεῖν*) says Bengel, "because even where there is no crevice, there is need of caution."

the unity of the Spirit

The word 'Spirit' may be taken in two ways. (1) As referring to the Holy Ghost. So St. Chrysostom, who says, "In the human body there is a spirit which holds the several parts together, and forms in some sort into one what exists in different members. So it is also here; for to this end was the Spirit given, that He might unite those who are separated by race and by different manners; for old and young, rich and poor, child, youth, and man, male and female, and every soul become in a manner one, and more entirely so than if there were one body. For this spiritual relation is far higher than the other natural one, and the perfectness of the union more entire; because the conjunction of the soul is more perfect, inasmuch as it is both simple and uniform." So also St. Jerome, who denies that the manifold gifts of the Spirit militate against Its unity. Or (2) as relating to the unity of soul which should exist among Christians. In this sense it seems to be understood by St. Ignatius, as if the *ἐνότης τοῦ πνεύματος* were the internal and mental union of which the bond of peace was the outward manifestation. He exhorts the Magnesians to submit themselves to their bishop and to one another *ἵνα ἔνωσις ᾗ σαρκική τε καὶ πνευματική*. Though this last gives a good sense, it seems better to refer the expression to the Holy Ghost, from what follows in next verse, "There is one body, and one Spirit," &c.

in the bond of peace.

i.e. having 'peace' as a connecting link between one another

and God. This is a figure common to all languages. Ovid. *Metam.*, i. 25, "*Dissociata locis concordi pace ligavit.*"

St. Chrysostom says, that unity cannot "exist in enmity and discord. For as fire when it finds dry pieces of wood works up all together into one blazing pile, but when wet, does not act at all nor unite them; so also it is here. No cold substance can tighten this union, whereas any warm one for the most part can. Hence at least it is that the glow of charity is produced; by the 'bond of peace' he is desirous to bind us all together. For just in the same way, he would say, as if thou wouldest attach thyself to another, thou canst do it in no other way except by attaching him to thyself: and if thou shouldest wish to make the tie double, he must needs in turn attach himself to thee; so also here he would have us tied together; not simply that we be at peace, not simply that we love one another, but that there should be in all one soul. A glorious bond is this; with this bond let us bind ourselves together alike to one another and to God. This is a bond that bruises not, nor cramps the hands it binds, but it leaves them free, and gives them ample play, and greater energy than those which are at liberty. The strong if he be bound to the weak, will support him, and not suffer him to perish; and if, again, he be tied to the indolent, him he will rather rouse and animate. This chain no distance of place can interrupt, neither heaven, nor earth, nor death, nor anything else, but it is more powerful and stronger than all things."

And again, speaking against schism, the same Father says: "Nothing so provokes God's anger as the division of the Church. Yea, though we have achieved ten thousand glorious acts, yet shall we, if we cut to pieces the fulness of the Church, suffer punishment no less sore than they who mangled His Body. For that indeed was brought to pass for the benefit of the world, even though it was done with no such intention; whereas this produces no advantage in any case, but the injury is excessive."

4. There is one body, and one Spirit,

The words 'there is' in the English version are supplied;

and some have preferred to understand 'ye are.' The words 'one Spirit' will then not relate to the Holy Ghost, but to the spiritual bond that united the Ephesians to one another. In this case the meaning will be, that as they were 'one body,' on account of *external* union in the Church, so the Apostle desires that they may have 'one spirit,' i.e. an *internal* bond of union. It is better, however, to consider the 'body' as referring to the Church, and the 'Spirit' to the Holy Ghost, Who quickens and governs that body, and Who, though *manifest* in His gifts and operations, is yet 'One' and the same Spirit: see 1 Cor. xii. 4, and following.

St. Jerome seems to think that the word 'body' relates to the Human Nature of our Blessed Lord, which He took by the operation of the 'Spirit;' or, that 'body' denotes the *active* side of the Christian life, while 'spirit' refers to the *contemplative*. It is plain, however, that such a method of interpretation is beside the Apostle's meaning, since he is undoubtedly speaking of the Church under the well-known figure of a 'body;' and the addition of the word 'Spirit' indicates the source from whence the life of that body is derived.

The unity of the Church (the 'one body') is, as might be expected, a very favourite theme with the Fathers. Thus St. Cyprian^c: "The grace of God is able to join and knit together in the bond of charity and unity even what seems divided by great distance of space, as, of old, the Divine power joined together in the bond of unanimity those separated by a long interval of time, Ezekiel and Daniel, of later date, with Job and Noah, who were among the first; so that though they were disjoined by long periods, yet by Divine inspiration they held the same. This, too, we now observe in you, that ye who are separated from us by very distant regions, yet prove yourselves to be united with us in mind and spirit. All which proceeds from the Divine Unity. For since there is One and the same Lord Who dwelleth in us, He everywhere knits and joins together His own in the bond of unity."

^c Ep. lxxv. 3.

And again, in a very beautiful passage, the same Father makes use of the mingling of water with wine in the chalice to shew the union of Christians with one another and with Christ^f: "This too we perceive is contained in the mystery of the cup. For because Christ loves us all, in that He bore our sins also, we see that in the water the people are intended, but that in the wine is shewn the Blood of Christ. But when in the cup water is mingled with wine, His people are united to Christ, and the multitude of believers are united and conjoined with Him in Whom they believe. Which union and conjunction of water and wine is so mingled together in the cup of the Lord, that the commixture cannot again be separated. Whence neither can the Church, that is the people settled in the Church, faithfully and stedfastly persevering in what they have believed, be by aught separated from Christ, that its indissoluble affection should not ever adhere and abide with Him. Thus, then, in consecrating the cup of the Lord, water alone cannot be offered, as neither can wine alone. For if any should offer wine alone, this is as though the Blood of Christ were without us; but if there be water alone, the people begin to be without Christ. But when both are mingled, and by an infused union each is joined with the other, then the spiritual and heavenly Sacrament is perfected. Thus, then, the cup of the Lord is not water alone, or wine alone, unless both are mingled together, as also the Body of the Lord cannot be meat alone, or water alone, unless both be united and joined together and compacted into one cohering bread. In which mystery also our people are shewn to be united, so that as many grains collected and ground and mingled together make one bread, so in Christ, Who is the heavenly Bread, we may know that there is one Body, wherewith our whole number is conjoined and united."

So also Ep. lxi. 4: "Moreover, even the very sacrifices of the Lord do shew Christian unanimity knit together by firm and inseparable charity. For when the Lord calls bread, which is made up of the union of many grains, His Body, He indicates one people whom He bore, united together; and

^f Ep. lxiii. 10.

when He calls wine, which is pressed from many bunches and clusters and drawn into one, His Blood, He likewise signifies one flock joined together by the mingling of an united multitude." And immediately afterwards he speaks of "unity" as a "Sacrament."

And again^g, he speaks of unity as "appointed by the Lord, and through the Apostles, delivered to us their successors."

Tertullian^h says that the Apostles, "first having throughout Judæa borne witness to the faith in Jesus Christ, and established Churches, next went forth into the world and preached the same doctrine of the faith to the nations, and forthwith founded Churches in every city, from whence the other Churches thenceforward borrowed the tradition of the faith and the seeds of doctrine, and are daily borrowing them, that they may become Churches. And for this cause they are themselves also counted Apostolical, as being the offspring of Apostolical Churches. The whole kind must needs be classed under their original. Wherefore these Churches, so many and so great, are but that one primitive Church from the Apostles, whence they all spring. Thus all are the primitive, and all Apostolical, while all are one. The communication of peace, the title of brotherhood, and the token of hospitality prove this unity, which rights no other principle directeth than the unity of the tradition of the same mystery."

It is a well-known saying of St. Bernardⁱ, "*Melius est ut pereat unus, quam unitas.*"

even as ye are called

Καθὼς καὶ ἐκλήθητε: better, 'ye were called.'

in one hope of your calling;

Ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν. *Ἐν* is here put for *εἰς*: for the expression see observations on chap. i. 18. The 'one hope' here spoken of is eternal life, which is the common reward set before all faithful Christians. St. Jerome, after giving this interpretation, mentions another, to the effect that the 'one hope' relates to the end of the world, when

^g Ep. xlv. 2.

^h De Præscr. Hæret., xiv. 21.

ⁱ Ep. cii.

all Christians will be *one*, according to our Lord's words^k, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us," &c. But the former sense is more simple, and more in harmony with the Apostle's language.

It is to be observed that St. Paul exhorts the Ephesians to *unity* from a seven-fold consideration of its bearing upon themselves. (1) Because they were 'one body;' (2) because they were called to 'one hope;' (3) because there was 'one Lord' of all; (4) because there was 'one faith;' (5) because there was 'one baptism;' (6) because there is 'one God' of all; (7) because there is 'one Father' of all.

5. One Lord,

St. Jerome very properly refers this to Christ, since 'one God and Father' occurs in the next verse. See 1 Cor. viii. 6; also Acts ii. 36. The meaning is, since all the baptized are joined together under Christ, their common Head, therefore there should be no dissension among them. St. Jerome thinks that this passage makes against Sabellius, who confounded the Persons of the Trinity, a distinction being here drawn between the Father and the Son.

one faith,

i. e. 'one' as far as its object is concerned; since all believe in one and the same thing: and in this way there is not merely an agreement of Christians among themselves, but those who looked for Christ before His coming are shewn to have had the same object of faith as those who believe in a Saviour Who has come. This is a further encouragement to unity, for it is monstrous that there should be divisions among those who hold a common faith.

St. Cyril^l says, "Let no one then divide the Old from the New Testament, (as did the Gnostics and Manichees, followed by some modern Protestants,) let no one say that the Spirit in the former is one and in the latter another, for thus he offends against the Holy Ghost Himself. . . . The faith is indivisible; religious worship is undistracted. We neither divide the Holy Trinity, like some; nor do we, as

^k John xvii. 21, 22.

^l Catechet. Lect., xvi. 4.

Sabellius, introduce confusion." And a little further on: "Others again have taught that the Spirit is different in the Prophets and in the New Testament. Great then is their error, or rather their blasphemy. Abhor therefore such, and flee from them who blaspheme the Holy Ghost, and have no forgiveness."

one baptism,

A further argument in favour of unity, drawn from the oneness of the Sacraments by which the faithful are bound to Christ. St. Paul in another place^m makes a similar use of the Holy Eucharist, "For we being many are one bread and one body, for we are all partakers of that one bread."

Baptism is, as Gorranus well says, 'one:' (1) on account of the unity of the matter; (2) on account of the unity of the form of words; (3) on account of the unity of the Agent, "The same is He which baptizeth with the Holy Ghostⁿ;" (4) on account of the unity of its end, "He that believeth and is baptized shall be saved: but he that believeth not shall be damned^o."

St. Cyprian, and after him the Donatists, understood this place to mean that true baptism could be administered only in the Church, and that, therefore, the baptism which was administered by heretics was in reality no baptism at all. See "The Judgments of Eighty-seven Bishops in the Council of Carthage on the Question of Baptizing Heretics^p." One extract will be given, but the whole should be carefully read. Cæcilius of Bilita said, "I know of one baptism in the Church, and out of the Church, none. This one will be here where is the true hope and sure faith. For thus it is written, 'one faith, one hope, one baptism;' not among heretics, where there is no hope, and a false faith; where all things are one lie; where a demoniac exorcises; the profane, whose mouth and words are a cancer, makes the sacramental interrogatory; the faithless imparts faith; the guilty gives the pardon of sins; Antichrist immerseth in the Name of Christ; the accursed of God blesseth; the dead promiseth life; the unpeaceful giveth peace; the

^m 1 Cor. x. 17.

ⁿ John i. 33.

^o Mark xvi. 16.

^p St. Cyprian's Ep., Ox. ed., pp. 286 and foll.

blasphemer invoceth God; the profane administereth the priesthood; the sacrilegious setteth up an altar. To all these things is added this evil also, that priests of the devil dare to celebrate the Eucharist. If otherwise, let such as uphold them say that all these things concerning heretics are false. Behold to what the Church is compelled to consent, (i.e. by Pope Stephen,) and without baptism and the remission of sins to grant communion. This, brethren, we ought to shun and avoid, and to separate ourselves from so great wickedness, and to hold the 'one baptism,' which has been entrusted by the Lord to the Church alone."

The Catholic Church, however, has ruled that the baptism of heretics is valid, provided the matter and form of words are used. See a very important note on this subject in Tertullian, *De Bapt.*, pp. 280—297, Ox. ed.

The expression 'one baptism' shews the futility of the Jewish practice of baptisms^q, as well as the impiety of those who, like Valentinus, presume to iterate the Sacrament. It further shews that though there is a *trine* immersion, or aspersion, on account of the mystery of the Trinity, yet the Sacrament itself is 'one.'

6. One God and Father of all,

Here is a double ground why unity should be preserved. 'One God' demands agreement among His worshippers; 'one Father' requires fraternal love among His children. The Prophet Malachi^r uses this twofold argument in addressing the Jews, "Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?" &c.

The expression '*one* God' is used here, as well as 1 Cor. viii. 6, in broad contrast to the *many* gods of the heathen. St. Chrysostom says, "One and the same (God). For can it be that thou art called by the name of a greater, another, of a lesser God? That thou art saved by faith, and another by works? That thou hast received remission in baptism, whilst another has not? Away with such a thought. There is 'one God and Father of all.'"

^q Mark vii. 4.

^r Chap. ii. 10.

The words 'Father of *all*' may be understood as referring either to *all* men, inasmuch as God is their Creator; or, better, to the baptized, of whom in a more special and real sense He is the 'Father.' St. Jerome denies that this title has relation to inanimate things; and says that though God is their Maker, yet is He not their 'Father.' And the same observation would apply equally to the unbaptized.

Who is above all, and through all, and in you all.

'Ο ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν ὑμῖν. Ὑμῖν is wanting in some MSS. Ἐπὶ πάντων = ἐπάνω πάντων, above and over all, i. e. in dominion. Διὰ πάντων means providing for, ordering all, by His providence. Ἐν πᾶσιν implies actual indwelling.

It is usual to consider that the prepositions ἐπὶ, διὰ, and ἐν, which the Apostle uses in this place, have special reference to the three Persons of the adorable Trinity: ἐπὶ belonging to the Father, Who, as the Author of all things, is truly '*over* all;' διὰ to the Son, *through* Whom all things were made; and ἐν to the Holy Ghost, by whose *inhabitation* our bodies are made the temples of God.

On account of it being possible to take πάντων indifferently as masculine or neuter, considerable confusion has arisen among commentators, who have perplexed themselves with endeavouring to ascertain whether the word is to be used of man only, or of animals and inanimate things generally. It certainly seems preferable to consider that the Apostle is speaking of *men*, and setting forth the wonderful providence of God over the *faithful*; not, however, without reference to the Gentiles, who as yet knew Him not, and to all the creatures of His hand.

The idea of the all-pervading spirit of God was familiar to the ancients; see Virgil, Georg., iv. 221:—

“Deum namque ire per omnes

Terrasque, tractusque maris, cœlumque profundum.”

And again, Æn., vi. 724:—

“Principio cœlum, ac terras, camposque liquentes,
Lucentemque globum Lunæ, Titaniaque astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, et magno se corpore miscet.”

So also Aratus, whom St. Paul is thought to quote, Acts xvii. 28, "For in Him we live and move," &c.

7. But

This verse must be regarded as anticipating an objection that might be raised from what has gone before. 'If,' it might be said, 'the different things that have been enumerated are common to all Christians, how comes it that, as a matter of fact, we are not all equal in graces and spiritual attainments?' The Apostle proceeds to shew, in answer to such an objection, that though all members of the Church have not the *same* gift, yet that each has *his own*, none being overlooked; and that this gift must not be kept for selfish purposes, but must be used in such a manner that it may promote the common good. In this way, then, the very *diversity* of the gifts tends to *unity*. See Rom. xii. 6. The whole context of the two passages throws light on one another.

unto every one of us is given grace

'*Ἡ χάρις* must not be rendered 'grace,' as English version, but '*the grace*' specially bestowed on each Christian. The use of this word does away with the notion of *merit* on our part; and, therefore, of boasting one against the other.

according to the measure of the gift of Christ.

"He here consoles those who have received what seem to be the least gifts, and shews that the Lord Christ distributes these^s." 'The gift of Christ' means 'the gift bestowed by Christ^t.'

In the use of the word 'measure' in relation to God, we must beware of supposing that He gives His Holy Spirit by *measure*, (i.e. grudgingly,) much less that He Himself can be measured, or contained in anything. The meaning is that He bestows His gifts *according to the measure of our capacity*, as we are able to receive them. His power of *giving* is boundless; but our power of *receiving* is limited.

St. Chrysostom, *in loc.*, remarks, "He does not say 'according to the faith of each,' lest he should throw those who

^s Theodoret, *in loc.*

^t 2 Cor. ix. 15.

have no large attainments into despondency. But what saith he? 'According to the measure of the gift of Christ.' The chief and principal points of all he saith,—baptism, the being saved by faith, the having God for our Father, our all partaking of the same Spirit,—these are common to all. If, then, this or that man possesses any superiority in any spiritual gift, grieve not at it, since his toil also is greater. He that had received the five talents, had five required of him; whilst he that had received the two, brought only two, and yet received no less a reward than the other. And therefore the Apostle here also encourages the hearer on the same ground."

St. Augustine^u contrasts the words 'according to the measure,' &c. with John iii. 34, "God giveth not the Spirit by measure," applying this last to the Son, Who alone receives the fulness of God. "To men He giveth by measure, to the Only Son He giveth not by measure. How to men by measure?" (He quotes 1 Cor. xii. 8—10, 29, 30, and continues), "One man hath this, another that, and what the one hath the other hath not; there is a measure, there is a certain division of gifts. To men, then, is given by measure, and concord doth of them make one body. As the hand receiveth one kind that it may work, another the eye that it may see, another the ear that it may hear, another the foot that it may walk; yet is the soul one which acteth all, in the hand to work, in the foot to walk, in the ear to hear, in the eye to see; so be also divers the gifts of the faithful, being distributed to them as unto members by the measure proper to each. But Christ, Who giveth, receiveth not by measure."

And again, the same Father shews that, though miracles are given to some, the highest gift within the reach of all is humility. "Ought they," he says, "to whom He gave it not (the power of working miracles), to despair, and say that they have no part in Him because they have not been thought worthy to receive these gifts? In the body are divers members; this member can do one thing, that another. God hath compacted the body together; He hath not given the

^u Hom. xiv. 10, in Joh.

ear to see, nor the eye to hear, nor to the forehead to smell, nor to the hand to taste; He hath not given them these functions; but to all the members hath He given soundness, hath given union, hath given unity, hath by His Spirit quickened and united all alike. And so here He hath not given to some to raise the dead, to others He hath not given the power of disputation; yet to all what hath He given? 'Learn of Me, that I am meek and lowly in heart.' Forasmuch as we have heard Him say, 'I am meek and lowly in heart;' here, my brethren, is our whole remedy. What doth it profit a man if he do miracles, and is proud, is not meek and lowly in heart? Will he not be reckoned in the number of those who shall come at the last day, and say, 'Have we not prophesied in Thy Name, and in Thy Name have done many mighty works?' But what shall they hear? 'I know you not, depart from Me, all ye that work iniquity^v.'

8. Wherefore

Since the gift is bestowed by Christ on different men according to measure.

He saith

It is usual to understand ἡ γραφή, the quotation being taken from Ps. lxxviii. 18, but slightly altered, so as to correspond exactly neither with the Hebrew nor the Septuagint, for the ancients were not in the habit of making quotations with such verbal accuracy as we do. They often contented themselves with giving the *sense* of the passage in similar words. St. Paul quotes the passage in the *third* Person, though in the original it is an address to the Messiah, and so occurs in the *second* Person.

This place has been much encumbered by the speculations of commentators, very much to the prejudice of the obvious sense. Alford^x remarks well, "With the question as to the occasion and intent of that Psalm (lxxviii.) we are not here concerned. It is a song of triumph, as verse 1 shews, (see

^v St. Aug., Hom. xcii. 7, in Nov. Test.

^x Greek Test., in loc.

Numb. x. 35,) at some bringing up of the ark to the hill of Sion. It is *therefore* a *Messianic* Psalm. Every part of that ark, every stone of that hill, was full of spiritual meaning. Every note struck on the lyres of the sweet singers of Israel is but part of a chord deep and world-wide, sounding from the golden harps of redemption. The partial triumphs of David and Solomon only prefigured as in a prophetic mirror the universal and eternal triumph of the Son of God. Those who do not understand this have yet their first lesson in the Old Testament to learn."

When He ascended up on high,

Ἀναβὰς εἰς ὕψος. *Τψος* is taken to mean *heaven*, κατ' ἐξοχήν. See Isa. xxxii. 15, "Until the Spirit be poured upon us from on high," &c. St. Augustine^y says, "What do we know higher than heaven? Visibly and before the eyes of His disciples He ascended into heaven."

St. Gregory^z very rightly points out that our Lord's Ascension was a proof of His power. "We must observe," he says, "that Elias ascended into heaven in a chariot, whereby it is shewn us that the best of men need some external help. Such help is both supplied and made apparent by angels; for man, weighed down by the infirmities of his nature, is utterly unable of himself to rise above to the heavens. But our Redeemer is not said to have been lifted up in a chariot, or by an angel; because He, Who had made all things, was elevated above all things by His Own power."

He led captivity captive,

ἡχμαλώτευσεν αἰχμαλωσίαν, a Hebrew form of expression, the abstract being put for the concrete. The phrase is designed to include all the accompaniments of a triumph, an important feature of which consisted in the conquered nations who were led before the car of the victorious general. See Virg. *Æn.*, viii. 723:—

"—incedunt victæ longo ordine gentes,
Quàm variæ linguis, habitu tam vestis et armis."

^y Hom. lxxviii. 4, in Nov. Test.

^z Hom. xxix., in Evang.

The word 'captivity' is taken in two ways. (1) Actively, those who held men captive, as sin, death, Satan, &c. So Theophylact, who enumerates these. See also St. Augustine^a, who says, "What is 'He led captivity captive?' He conquered death. What is 'He led captivity captive?' The devil was the author of death, and the devil was himself by the death of Christ led captive;" or, (2) passively, those who were held captive. This is the meaning most usually adopted by the Fathers. Rosenmüller^b says that αἰχμαλωσία (שְׂבִי) does not mean *captivitas*, but 'a band of captives,' as Numb. xxxi. 12. So also Alford, who denies that the word is ever put for those who *cause* captivity. The meaning is, when Christ ascended into heaven He carried with Him, as spoils of victory, the souls who before were bound under the thralldom of the devil. He led those 'captive' by a *good* 'captivity,' who formerly were fast held in an *evil* one. St. Cyril has a very beautiful passage on this subject^c: "Death was struck with dismay on beholding a new visitant descending into Hades, not bound by the chains of that place. Wherefore, O ye porters of Hades, when ye saw Him, were ye scared? What unwonted fear seized you? Death fled, and his flight betrayed his cowardice. The holy Prophets ran unto Him, and Moses the lawgiver, and Abraham and Isaac and Jacob; David also, and Samuel, and Esaias, and John the Baptist, who bore witness when he asked, 'Art thou He that should come, or do we look for another?' All the just were ransomed, whom death had devoured; for it behoved the King who had been heralded to become the Redeemer of His noble heralds. Then each of the just said, 'O death, where is thy sting? O grave, where is thy victory? For the Conqueror hath redeemed us.'"

Some, as Euthymius, would refer the words, 'He ascended up on high,' to the Cross; and then the sense will be, that, being elevated on it, He made all whom He redeemed with His Blood His *captives*. See John xii. 32, "And I, if I be lifted up from the earth, will draw all men unto Me."

^a Hom. lxxviii. 4, in Nov. Test.

^b Schol. in Ep. ad Ep.

^c Catechet. Lect., xiv. 19.

Though this is a very beautiful idea, it would be difficult to reconcile it with what immediately follows in verse 9.

and gave gifts unto men.

Καὶ ἔδωκε δόματα τοῖς ἀνθρώποις. There is, no doubt, a close connexion between these words and verse 7, *κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ*. The Hebrew is ‘received,’ whereas St. Paul in this place says ‘gave.’ The LXX. reads *ἔλαβες δόματα ἐν ἀνθρώπῳ*. Various reasons are offered for the change of words.

St. Jerome and others think that the Psalmist, writing *before* the Incarnation, used the word ‘received,’ since Christ was then receiving what He was afterwards to *bestow* upon men. Hence the propriety of the word ‘gave’ as used by the Apostle.

Theodoret explains as follows: “The Psalm indeed says, ‘He received gifts for men;’ but he (St. Paul) has set down ‘gave.’ But both of these are fulfilled. For receiving faith, He gives in exchange grace.”

Others think that by changing the word ‘received’ into ‘gave’ the Apostle meant to shew that God does not receive gifts from among men unless He first bestows them—what He receives being the same that He gives; so that for God to *receive* is the same as for Him to *give*.

There can be no doubt, however, that the Hebrew word *lakakh* (לָקַח) is one of very extended signification, and means ‘to take,’ ‘to take away,’ ‘to get,’ ‘to receive,’ ‘to fetch or bring.’ In this last sense it is used in Ps. lxviii. 18. It occurs in the same sense Gen. xviii. 5, 7. The same words therefore may well be rendered in the LXX., *ἔλαβες δόματα ἐν ἀνθρώπῳ*, and by St. Paul, *ἔδωκε δόματα τοῖς ἀνθρώποις*.

The ‘gifts’ are those which were poured upon the Church at Pentecost. The idea of a triumph is well sustained, for as it was usual upon such an occasion to scatter money among the crowd, so Christ, having conquered His enemies, and made a show of them openly, sent down upon His disciples the ‘gifts’ of the Holy Ghost.

Ecumenius uses this place to enforce contentment, and says, “So that the gifts are Christ’s, why therefore are you

displeased at not having received much, or grudge against one who has received?"

Bp. Andrewes^d calls Pentecost "Christ's coronation day, the day of placing Him in His throne, when 'He gave gifts unto men.' That day all magnificence was shewed, the like not to be looked for ever again."

And again^e: "All this while there hath been nothing but going up. Here now there is something coming down, even love with his handful of gifts, to bestow them on us; even His largess or bounty, as it were the running of the conduits with wine, or the casting abroad of His new coin among the lookers on, on this, the great and last day of the feast, the conclusion or shutting up of His triumph. This is the day of *dona dedit* in kind, and *dona dedit* the high honour of this feast."

- The whole of this sermon should be read, being upon Ps. lxxviii. 18.

9. (Now that He ascended, what is it but

Τὸ δὲ, ἀνέβη, τί ἐστὶν εἰ μὴ,—*quid aliud sibi vult nisi*, &c. q. d. What does the expression 'He ascended' mean, but that, &c. As St. Chrysostom says, "From His ascending he implies His descent;" so that the ascension which he here speaks of was not a *first* exaltation, but a *return* to His original dwelling-place in heaven. Compare John iii. 13; xiii. 1, 3; xvi. 28.

that He also descended first

"Οτι καὶ κατέβη πρῶτον. Πρῶτον = πρότερον, antea, but the word is omitted in many MSS. St. Chrysostom says, "This strikes at Paul of Samosata and his school." This heretic denied the doctrine of our Lord's pre-existence, and asserted that He was a mere man, and that the Word of God was *in* Him.

into the lower parts of the earth?

Εἰς τὰ κατώτερα μέρη τῆς γῆς. Some understand by this expression the earth itself, to which Christ descended by His

^d Serm. ii., Of the Sending of the Holy Ghost.

^e Serm. vii., *ibid*.

Incarnation. In this case τῆς γῆς must be regarded as exegetical of τὰ κατώτερα; q. d. τὰ κατώτερα, τοῦτ' ἔστι, τὴν γῆν. This opinion has many favourers, and amongst them Caietan.

Others refer it to the sepulchre, according to our Lord's saying^f, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights *in the heart of the earth*."

Others think that it relates to our Lord's conception in the womb of the blessed Virgin. See Ps. cxxxix. 15, "Thine eyes did see my substance yet being imperfect, and in Thy book were all my members written."

The most favourite interpretation, however, both among Greeks and Latins, is to refer the expression to our Lord's descent into Hades, embodied in the article of the creed, "He descended into Hell," whither He went to set free the souls imprisoned there. Theophylact well says that St. Paul makes special mention of this descent of our Lord in order to encourage the Ephesians to humility, which is the mother of concord, as pride is the mother of discord; q. d. since Christ did not refuse to descend as low as possible, even to the place of departed spirits, so should you, &c.

Bp. Andrewes^g, speaking of our Lord as "the Stone," says, "He is 'a Stone;' first, for His Nature; of the earth as stones are, out of Abraham's quarry, saith Esay^h, to shew His humanity. And out of κατώτερα τῆς γῆς, 'the very lowest part of the earth,' saith the Apostle, to shew His humility."

10. He that descended is the same also that ascended up

'He,' i. e. Himself, and not another.

Theodoret says, "For not one descended, and another ascended; but, that I may speak shortly, He descended in one way, and ascended in another; for having descended without a body, He ascended with a Body. Yet the descent does not signify a local change, but teaches the greatness

^f Matt. xii. 40.

^g Serm. vi., Of the Resurrection.

^h Chap. li. 1.

of the dispensation, (*ἀλλὰ τῆς οἰκονομίας διδάσκει τὸ μέγεθος*,) that He, who was the highest, endured so great humiliation."

This verse refutes these old heretics who denied that our Lord existed before His birth of Mary, as well as the Nestorians, who made two Sons, the Son of God, and the Son of Man. It is conclusive, also, against the Ubiquitarians, a German sect founded in 1560 by one Brentius, who assigned ubiquity to the Human Body of Christ. Melancthon speaks of this heresy as confusing the two Natures of Christ. Change of place, 'ascending' and 'descending,' are perfectly incompatible with Ubiquitarianism, which requires that the same body shall be present in all places at the same time.

St. Augustineⁱ says, "The Body of Christ, wherein He rose, must needs be *in one place*. We must take care not to maintain the Godhead of His Humanity, so as to impair the truth and reality of His Body. According to this form of man, He is not to be regarded as being in every place."

far above all heavens,

This means, not merely that Christ ascended above the material heavens, but above every spiritual being that has existence in them or elsewhere. See observations on chap. i. 21.

St. Chrysostom, *in loc.*, says, "He descended, saith he, into the lower parts of the earth, beyond which there are none other; and He ascended up far above all things, to that place, beyond which there is none other. This is to shew His divine energy and supreme dominion."

Theologians have exercised their fancy in endeavouring to fix the precise position of our Lord's Human Body in heaven. But St. Augustine, with far more wisdom and modesty, writes^j, "We believe that He ascended into Heaven, which place of blessedness He promised unto us also. . . . Where, however, and in what manner the Body of the Lord is in heaven, it were most over-curious and super-

ⁱ Ad Dard., Ep. 57.

^j De Fide et Symbolo, 13 (vi.)

fluous to enquire; only we must believe that He is in heaven. For it belongs not to our frailty to discuss the secrets of the heavens, but it belongs to our faith to entertain high and honourable thoughts concerning the dignity of our Lord's Body."

There can be no doubt that St. Paul uses the plural, 'all heavens,' in conformity with the custom of the Jews, who, as Rosenmüller observes^k, reckoned *seven* 'heavens.' He distinguishes them as follows, (quoting from Wetstein): (1) *velum*, (2) *expansum*, (3) *nubes*, (4) *habitaculum*, (5) *habitation*, (6) *sedes fixa*, (7) *Araboth*. In the Holy Scriptures *three* 'heavens' are mentioned: (1) the ærial, divided into three regions, the upper, middle, and lower; (2) the sideral, in which are the sun, moon, and stars; (3) the habitation of the blessed.

that He might fill all things.)

"*Ἰνα πληρώσῃ τὰ πάντα*. "So that He fills all things." A further allusion to the doctrine of the *πλήρωμα*. See chap. i. 23. The meaning is, that He should continue to pervade heaven and earth with His power and Spirit. It is sometimes, however, taken to mean that He might *fulfil* all that had been prophesied concerning Him.

St. Bernard, Sermon. ii. in Asc. Dom., "Quomodo ascendit super omnes cœlos, ut adimpleret omnia," has the following beautiful passage:—"For now when He had shewn Himself Lord of all things that are in the earth, and in the sea, and in the lower regions (*in inferno*), He rested not until by similar, or surely greater, proofs, He shewed Himself Lord of the air and heavens. For the earth recognised its Lord, since at the voice of His power, when He had cried with a loud voice, 'Lazarus, come forth,' it restored the dead. The sea recognised Him, for it made itself solid beneath His feet, so that the Apostles thought that He was a Spirit. Hell recognised Him, whose brazen gates and iron bars He broke; where also He bound that insatiable murderer, who is called the devil and Satan. Surely He

^k Scholia in 2 Cor. xii. 2.

who raised the dead, cleansed lepers, gave sight to the blind, gave strength to the lame, and drove away (*εξουflavit*) all infirmities, was the Lord of all; and with the same hand with which He had made, restored what was wanting. So also He who predicted that He would find a stater in the mouth of the fish, together with the fish itself, beyond doubt proclaims that He was Lord of the sea, and of all things that move in it."

The Ubiquitarians wrongly gather from these words that the Human Body of Christ is everywhere present, equally with the Divinity to which It is united, and that It fills all places simultaneously with Its presence. See remarks on these heretics p. 238.

11. And He

Αὐτός is here emphatic, indicating the same Who descended to the lower parts of the earth, i.e. Christ. In the parallel place¹ it is *ὁ Θεός*, so that a comparison of these places shews, against the Arians, that the Godhead of the Father and Son is One.

gave

"*Ἔδωκε*, with evident reference to *ἔδωκε δόματα* in verse 8. It is to be observed that in 1 Cor. xii. 28 the word *ἔθετο* is used in reference to the distribution of the gifts of which the Apostle is about to speak, whereas here it is *ἔδωκε*. "*Ἔθετο* is properly said of the *Father*, who is the Source and Origin of the gifts; while *ἔδωκε* belongs to the Son, with Whom rests the distribution of them, according to the eternal purpose of the Father.

Hitherto St. Paul has been dealing with the diversity of *gifts*; he now proceeds to point out the distinction of *offices*. Compare with this verse Jer. iii. 15.

We must not forget that St. Paul in this place, as well as in the corresponding passage of his Epistle to the Corinthians, is speaking not of the orders in the Church as is held by the modern Irvingites, but of the different gifts which qualify those who have received them for performing certain neces-

¹ 1 Cor. xii. 28.

sary duties, such as preaching, healing, teaching, expounding the Scriptures, or, if the words be taken in their literal sense, prophesying and recording the facts of the Gospel. These gifts may or may not be accorded to and exercised by bishops, priests, and deacons. Agabus is quoted by Hooker as an instance of a layman invested with the gift of prophecy, and discharging the office of a prophet. On the other hand, a bishop or priest may enjoy one or more of these gifts, and may exercise them in addition to his Apostolate. St. Paul, for instance, being an Apostle, possessed also those heavenly gifts which qualified him to be a 'teacher,' by which title he therefore styles himself in his Epistles to Timothy^m; and before his consecrationⁿ he seems to have possessed the gift of prophecy, and therefore he, as well as Barnabas, is there classed among the prophets and teachers.

some, apostles ;

i.e. those who preached the Gospel among the heathen, and founded Churches. The title must of course be understood to apply primarily and chiefly to those who were called to this office while our Lord Himself was upon earth, as the twelve, or those chosen by a special revelation, as Matthias, Paul, Barnabas. St. Ambrose, *in loc.*, says that the 'Apostles' are bishops.

But a question may be raised, since the Apostles were chosen and ordained by Christ, not merely before His Ascension, but before His Passion and Death, how is it that St. Paul says *after* He ascended, &c.? It may be replied that He ἔδωκε after His Ascension, not indeed by choosing them, (for that had been done already,) but in respect (1) of the gifts which He then bestowed upon them; see John vii. 39; xvi. 7; Acts i. 4: (2) of their solemn and public inauguration to their office by the Holy Ghost visibly sent down upon them: (3) of their mission to preach to Gentiles as well as Jews.

and some, prophets ;

i.e. of the New Testament, (see chap. iii. 5,) viz. those who

^m 1 Tim. ii. 7, and 2 Tim. i. 11.

ⁿ Acts xiii. 1.

by Divine inspiration were able either to foretell future events, or to expound the Scriptures. Such were Agabus, the daughters of Philip, &c. St. Ambrose calls them *explanatores Scripturarum*, and thinks that though in the first instance they were endowed with the power of foretelling what was to come, (in order to strengthen the faith,) yet that they afterwards settled down into expounders of Holy Scripture, for he says, "Nunc autem interpretes Prophetæ dicuntur."

Gregory Nazianzen seems to have thought that St. Paul was speaking in this place of the Prophets of the *Old Testament*, for he says, "And God has placed some in the Church, first Apostles, secondly Prophets, thirdly Pastors and Teachers; the first on account of truth, the second on account of *the shadow*, the last on account of the measure of usefulness and divine illumination."

This subject is fully treated of by Hooker, Bk. v. ch. 78, which passage should be consulted. After having shewn that there were three, and but three, orders of ministers 'duly constituted and settled;' he proceeds to shew what the Prophets, Evangelists, &c. mentioned by St. Paul really were:—"Touching Prophets, they were such men as, having otherwise learned the Gospel, had from above bestowed upon them a special gift of expounding the Scriptures, and foreshewing things to come. Of this sort was Agabus, and sundry others in Jerusalem besides him, who notwithstanding are not to be reckoned with the clergy, because no man's gifts or qualities can make him a minister of holy things, unless ordination do give him the power; and we nowhere find Prophets to have been made by ordination, but all whom the Church did ordain were to serve either as presbyters or as deacons."

Thorndike^p shews how the Old Testament Prophets differed from those under the New: "We may measure," he says, "the difference between the Prophets of the Old Testament and the Prophets which we read of in the Churches of the New. Those, having commissions to the people in

^p Orat. 26.

^p Vol. i. pp. 672-73, Oxf. ed.

covenant with God, containing His pleasure in the interpretation, limitation, dispensation of the same, were above God's positive law, inasmuch as God, by them, might abate it sometime and somewhere, as by Elias in Mount Carmel. These we do not find that they had to do beyond the Churches whereof they were, to evidence the presence of God in the Church by His graces, to inform them of things to come, to instruct their own Churches, but always supposing the constitution of the Church, and the laws whereby they were settled by the Apostles. And, therefore, if the Prophets of the Old Testament were under the consistory to be judged by them, much more were the Prophets of the New Testament subject to the Apostles, when, by like reason, they were to be subject to the government of their own Churches, seeing there is no appearance of any privilege for them against the common obligation of obedience to the same. Whereupon the Montanists, who made a schism upon presumption of some instructions they had from their supposed prophets, were not only abused in point of fact, to take them for prophets which were not, but were guilty of schism in point of right, because God had given no power to those whom He granted these graces to under the Gospel, against the ordinary government of the Church."

and some, evangelists;

The word *εὐαγγελιστής* occurs twice in the New Testament besides this place; Acts xxi. 8; 2 Tim. iv. 5. It means a person endowed with a special gift for preaching the Gospel, such as SS. Stephen and Philip the Deacons, and must on no account be narrowed down (as Œcumenius) so as to signify only the *writer* of a Gospel.

St. Ambrose thinks that 'Evangelists' were the same as 'Deacons;' and St. Anselm says that this is the reason why Deacons sing the Gospel at Mass, and receive the New Testament from the Bishop at the time of their ordination.

Hooker^a says, "Evangelists were presbyters of principal sufficiency, whom the Apostles sent abroad, and used as agents in ecclesiastical affairs wheresoever they saw need.

^a Eccl. Pol. V. lxxviii.

They whom we find to have been named in Scripture Evangelists, as Ananias, Apollos, Timothy, and others, were thus employed. And concerning Evangelists, afterwards in Trajan's days, the history ecclesiastical noteth, that many of the Apostles' disciples and scholars which were then alive, and did with singular love of wisdom affect the heavenly word of God, to shew their willing minds in executing that which Christ first of all requireth at the hands of men, they sold their possessions, gave them to the poor, and betaking themselves to travel, undertook the labour of Evangelists, that is, they painfully preached Christ, and delivered the Gospel to them who as yet had never heard the doctrine of faith."

For more on this subject see Thorndike, Oxford edition, who shews that they were companions and helpers of the Apostles, vol. i. pp. 18, 176, 450, 462, 470, 767, 823; vol. ii. 141; vol. iv. 391: and that they differed from Bishops, vol. i. 768.

and some, pastors and teachers;

'Pastors' are Bishops, and the fact that the word 'some' is not repeated before 'teachers' would indicate that they are the same as 'pastors.' St. Ambrose understands 'pastors' to be *lectores*, and 'teachers' (*magistri*) *exorcistæ*. Respecting the former, Thorndike says^r, "As for the reading of the Scriptures, and the singing of Psalms in the Church; it is so well known to have been the Deacon's office in the ancient Church, that there were several ranks of Deacons appointed for those several works, *Lectores et Psaltæ*, (which now, like those in the Church of Rome, help to make the inferior orders): the rule of the Church being grounded upon undeniable wisdom, and the authority of St. Paul, forbidding novices to be promoted; that exercise in the inferior offices of the clergy might be a condition requisite to advance unto superior degrees in the clergy."

It would seem from a passage in Tertullian, De Præser. Hær. 3, that the 'doctor' was regarded as a separate office

^r Vol. iv. p. 482, Oxf. ed.

in the Church. "Why then, if a bishop, if a deacon, if a widow, if a virgin, if a doctor, if even a martyr shall have fallen from the right rule, shall heresies on that account be thought to have truth on their side?"

It is better, however, to take 'pastor' and 'teacher' as referring to the same person, the bishop; the former in his character as overseer of the flock; the latter as instructor of his spiritual children. The addition of the word 'teachers,' then, is highly significant, shewing that the Bishop's office is not properly discharged by merely *superintending* the affairs of his diocese, but that he must, like St. Timothy^s, be given to the study of theology so as to be able to 'teach' those committed to his care, priests as well as lay people.

12. He proceeds to shew that though the gifts of God are manifold, yet in their very diversity He has regard to one common end, viz. the edification of the Church.

For the perfecting of the saints,

Πρὸς τὸν καταρτισμὸν τῶν ἁγίων. *Πρὸς* shews the *end* for which the gifts were bestowed. St. Jerome translates *πρὸς τὸν καταρτισμὸν*, *ad instructionem*, and others, *ad instaurationem*, for the Greek word means sometimes 'the renewal, restoration, of something that has fallen down,' sometimes 'perfection and completion.' In either case the sense is good, q.d. the gifts of the Holy Ghost are bestowed upon the Church, both to restore and refresh those who were involved in ruin through sin, and to give perfection to the whole body of the faithful.

for the work of the ministry,

Εἰς ἔργον διακονίας. This expression points out the ministry of the Church as the channel through which the gifts and graces of the Holy Ghost are conveyed, 'for the perfecting of the saints.' *Διακονία* means the discharge of any office. *Εἰς ἔργον* is not redundant, as some suppose, (who would make *εἰς ἔργον διακονίας* = *διακονία*,) but seems to be used to denote the *active* discharge of the particular office assigned to individual members of the Church, thus

^s 1 Tim. iv. 13.

excluding sloth; and then the addition of the word *διακονίας* will shew that, however exalted the office may be, it must still be regarded as a *service*, and not a *lordship*. See 1 Pet. v. 3, "Neither as being *lords* over God's heritage, but being ensamples to the flock."

for the edifying of the body of Christ :

Εἰς οἰκοδομὴν, κ.τ.λ. See chap. ii. 21. The meaning is, so that the Church, which is the body of Christ, may gradually rise and grow, until it is complete in all its parts. We gather from this verse that the use of the ministry is threefold: as concerning (1) individual believers, ('for the perfecting of the saints'); (2) the ministers themselves, ('for the work of the ministry'); (3) the whole body of the Church, ('for the edifying of the Body of Christ').

Gorranus says that there is a distinction of offices in the Church for four reasons: (1) on account of the integrity of the mystical body^t; (2) on account of the beauty of the Church which results from variety^u; (3) on account of the usefulness of individual members^x; (4) on account of the ready dispatch of duties^y.

13. Till we all come

Μέχρι καταντήσωμεν οἱ πάντες. St. Paul here shews that this diversity of spiritual gifts in the Church will not always continue, but belongs to the condition of this life, and will cease at its termination.

The word *μέχρι* shews that the work of Christian perfection is not as yet accomplished, and the addition of 'we' (by which St. Paul identifies himself with the Ephesians) further proves that not even the Apostles themselves had attained to that height of glory which is to be revealed^z.

'All,' i.e. the baptized. Camerinus says, "Tam infirmi, quàm qui firmi sunt."

'Come,' *καταντήσωμεν*: the metaphor embodied in this word is 'reaching the wished-for goal;' see Phil. iii. 11.

^t 1 Cor. xii. 17.

^x 1 Cor. xii. 21.

^y Deut. i. 12.

^u Ps. xlv. 10.

^z Phil. iii. 13.

in the unity of the faith,

“That is, until we shall be shewn to have all one faith: for this is unity of faith, when we shall all be one, when we shall all alike acknowledge the common bond.” St. Chrysostom, *in loc.* This ‘unity’ comes out in strong contrast to the *diversity* of gifts just spoken of. See observations on verse 5.

and of the knowledge of the Son of God,

Faith must precede knowledge. Observe, it is here ἐπί-γνωσις, ‘true knowledge,’ not merely γνῶσις: see chap. i. 17.

unto a perfect man,

Εἰς ἄνδρα τέλειον. Trench^a says, “Τέλειος is a word of various applications, but all of them referable to the τέλος, which is its ground. They in a natural sense are τέλειοι, who are adult, having reached the full limit of stature, strength, and mental power assigned to them, who have in these respects attained their τέλος, as distinguished from the νέοι or παῖδες, young men or boys. St. Paul, when he employs the word in an ethical sense, does it continually with this image of full completed growth, as contrasted with infancy and childhood, underlying its use, the τέλειοι being by him set over against the νήπιοι ἐν Χριστῷ^b, being in fact the πάτερες of 1 John ii. 13, 14, as distinct from the νεανίσκοι and παῖδια.”

The use of the word in this place is highly significant, shewing that as there are different stages in the growth of the natural body, so are there different stages of development in the spiritual condition, (see Luke ii. 52); while the use of the singular, ‘man,’ (εἰς ἄνδρα τέλειον,) seems to point to the summing up of all the faithful in the one ‘perfect man,’ Christ Jesus, for “Christ and the Church are both one Person, one perfect man in the form of His own fulness^c.”

Some have inferred from this verse that at the Resurrection the difference of sex will be done away, and that women

^a Synonyms of the New Test., pp. 87, 88.

^b 1 Cor. ii. 6, xiv. 20; Phil. iii. 15; Heb. v. 14. ^c St. Aug., in Ps. cii. 2.

will rise as men. See St. Augustine, *De Civit.*, l. 22, c. 17, and foll. Among the Schoolmen, also, Scotus expressly teaches that all women, with the single exception of the Blessed Virgin, will rise as men.

unto the measure of the stature of the fulness of Christ :

Εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ. Observe the word *πλήρωμα* again. See chap. i. 23. *Ἡλικία* means (1) 'the stature,' 'size of the body;' (2) 'the age,' 'time of life.' There is no corresponding word in the English language.

The 'measure' of this 'stature' will be attained when Christ shall have gathered together all His elect in Himself; and not one shall be wanting.

It has been thought by some (as St. Anselm, St. Thomas Aquinas, Gagneius,) that we shall all rise with bodies of the same size, age, and perfection as was Christ's when He died. There is no need, however, to depart from the plain and literal sense.

14. A further reason why gifts were bestowed upon the Church.

That we henceforth be no more children,

'No more,' i.e. as formerly. Observe the humility of the Apostle in classing himself with them, 'we.'

'Children' (*νήπιοι*) are opposed to *τέλειοι*, see verse 13, (or *ἰσχυροί*, 1 John ii. 14,) and are those who are weak in faith and the knowledge of things which concern salvation,—"pueri intelligentiâ, deceptu faciles^d." See 1 Cor. xiv. 20, "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." See also Rom. ii. 20; 1 Cor. iii. 1, xiii. 11; Heb. v. 13.

It must not be thought that these words, 'that ye be no more children,' are opposed to Matt. xviii. 3, where it is said, "Except ye be converted, and become as little chil-

^d Drusius.

dren, ye shall not enter into the kingdom of heaven," since our Lord was regarding children in their simple, gentle, and teachable aspect, while St. Paul was thinking of them in their want of steadfastness.

tossed to and fro,

Κλυδωνιζόμενοι, i.e. *ταραττόμενοι* ὡς ὑπὸ κλύδωνος, 'tossed as it were by a storm.' The metaphor is taken from a ship in a tempestuous sea. Compare James i. 6, ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ.

and carried about

Καὶ περιφερόμενοι, i.e. as leaves, pieces of wool, and other light substances; or better, (as keeping up the metaphor of *κλυδωνιζόμενοι*,) like ships which are disabled, and are carried along at the mercy of winds and currents.

Some see in the preposition *περὶ*, 'round about,' a contrast to the *straightforward* course of the Christian life. In this case the *περιφερόμενοι* would be those who are living an aimless life; ever busy, indeed, but, from the fact of their energies being improperly directed, making no real progress.

with every wind of doctrine,

The word 'wind' is very fitly used to describe the vanity and emptiness of those systems of philosophy which were prevalent at that time. St. Augustine^e says, "Now let none presume on full sails, and on the seeming fair state of this life, as of the sea. Be our foundation in Sion: there ought we to be established, not to be 'carried about with every wind of doctrine.'"

St. Gregory^f speaks of St. Paul as 'the great preacher' who in these words "desired that his hearers should not be led by the chances of time, but that they might be established by firm gravity."

by the sleight of men,

Ἐν τῇ κυβείᾳ τῶν ἀνθρώπων. *Κυβεία* means, in the

^e In Ps. xlviii. 6.

^f Moral. xx. 24 (xii.)

first instance, 'dice playing,' and then 'sleight of hand,' or 'trickery' in general. The word occurs only in this place in the New Testament. St. Chrysostom says, "The word 'sleight' means the art of gamesters. Such are the 'crafty' whenever they lay hold on the simpler sort. For they also change and shift about everything." The word is highly emphatic, as shewing the artifices that heretics have recourse to in order to beguile the unwary.

Τῶν ἀνθρώπων must be regarded as in strong contrast with *τοῦ Χριστοῦ* in verse 13.

and cunning craftiness,

Ἐν πανουργίᾳ. This word means 'knavery' in general, and is a further indication of the unscrupulous arts of heretics in assailing the truth. It occurs Luke xx. 23; 1 Cor. iii. 19; 2 Cor. iv. 2, and xi. 3.

whereby they lie in wait to deceive;

Πρὸς τὴν μεθοδείαν τῆς πλάνης. *Πρὸς* means 'furthering,' 'tending towards.' *Μεθοδεία* is a procedure *by stratagem*, as opposed to an open assault^ε, and the meaning is, 'furthering the secret devices which error adopts.' Theodoret, *in loc.*, says, "The devil does not openly bid us commit adultery, but either allures us by the eyes, or stimulates us by the ears; neither does he openly bid us deny God, but contrives that we should employ augury, and presages, and amulets." It seems highly probable that in writing this verse St. Paul intended to put the Ephesians on their guard against those magical arts for which their city was renowned. See Acts xix. 19.

St. Augustine^h, after quoting this verse, continues, "With which sleight these persons deceive ignorant people, with which cunning craftiness and machinations of the enemy both they themselves are whirled round, and in their whirling essay to make the minds of the weak which cohere unto them so (in a manner) to spin round with them, that they also may not know where they are."

This passage well describes the bewildering effects of the

^ε Chap. vi. 11.

^h De Opere Monachorum, 39 (xxxii.)

doctrines of heretics upon those who are foolish enough to receive them.

15. But speaking the truth in love,

Ἀληθεύοντες δὲ ἐν ἀγάπῃ. The word ἀληθεύοντες is variously interpreted as *veritatem sectantes*, *veritatem loquentes*, *veritati studentes*, *veritatem facientes*. If this last is adopted, the meaning will be that we shew forth in our life that faith to which we are bound by Baptism, exhibiting it in all ways in which it can be manifested. But if the idea of *veritatem loquentes* is accepted, the sense will be that we not merely hold the true faith in the heart, but that we make a suitable profession of it with our lips. See Rom. x. 10. It must be remembered that the Catholic faith is described by the expression 'the truth,' so that it is evident that 'speaking the truth' (as English version) falls very far short of the real sense. 'Truthifying,' if such a word might be coined, would far better express the Apostle's meaning.

'In love,' as the element in which Christians must ἀληθεύειν, excluding all harshness and severity of manner. See 1 Cor. xiii. These words are sometimes connected with what immediately follows, 'may increase in love,' &c., as if the Apostle were exhorting to a daily growth in this grace; but it is far better to connect them with ἀληθεύοντες.

may grow up

Αὐξήσωμεν. See chap. ii. 21. This αὐξήσις denotes the intermediate state between the νήπιοι (ver. 14) and the ἀνὴρ τέλειος (ver. 13).

into Him

Εἰς αὐτόν. St. Paul having Christ in his mind, says 'into Him,' though he does not mention His name till afterwards. These words shew the oneness that exists between Christ and His people, and the accusative εἰς αὐτόν must be regarded as far more emphatic than if it had been ἐν αὐτῷ. The accusative denotes *motion*, as if there was a *daily increasing nearness*, as if the union was ever becoming closer and closer.

in all things,

Τὰ πάντα. Alford says the article implies in every de-

partment of our own growth, "In all things wherein we grow," i. e. faith, knowledge, love, &c. *Κατὰ* is to be understood, though *αὐξήσωμεν* may be used actively, as 1 Cor. iii. 6, 7.

which is the Head, even Christ :

"Ὁς ἐστὶν ἡ κεφαλὴ, ὁ Χριστός. Observe the change of construction. It should have been *εἰς αὐτὸν, τὸν Χριστόν, ὃς ἐστὶν ἡ κεφαλὴ*. The mention of Christ as our Head is well added, since it is only through union with Him that any vitality and power of growth belongs to us. This is more fully shewn in the next verse. See remarks on chap. i. 22.

16. All commentators agree in considering the explanation of this verse as very difficult; and the sense is the more embarrassed since words which properly belong to the process of building are referred to the structure of the human frame, and then both are made to relate to the spiritual growth of the Church. St. Chrysostom says, "He expresses himself with great obscurity, from his desire to utter everything at once. What he means, however, is this,—In the same way as the spirit, or vital principle, which descends from the brain, communicates the sensitive faculty which is conveyed through the nerves, not simply, and in the same measure to all the members, but according to the proportion of each member, to that which is capable of receiving more, more, to that which is capable of less, less, (for this is the root or source, viz. the spirit); so also is Christ. For the souls of men being dependent upon Him as members, His provident care, and supply of the spiritual gifts according to a due proportion in the measure of every single member, effects their increase."

From Whom

i. e. Christ, the Source of all spiritual growth and development. For parallel place see Col. ii. 19.

the whole body

i. e. the Church, already spoken of.

fitly joined together

Συναρμολογούμενον. It is better to translate, 'which is being fitly joined together,' shewing that the process is still going on. For the use of this word (which is taken from carpenters or builders), see chap. ii. 21; it means the same as συναρμόζειν.

and compacted

Καὶ συμβιβαζόμενον. This word is also borrowed from carpenters, and means 'to join firmly into one another,' and is equivalent to συναρμολογεῖν. Hesychius explains συμβιβάζειν to be εἰς φιλίαν ἄγειν, so that when the metaphor is transferred to the human body, συμβιβαζόμενον will mean the closest possible conjunction; something in advance of the agreement of parts signified by συναρμολογούμενον. For if this last word is taken to represent the fitting of one part to another, by jointing, or putting together, then συμβιβαζόμενον will denote the fastening, or cementing of them when they are so joined, i. e. by nails, screws, plates of iron, &c.; and this is done in the case of the human frame, as we find from Col. ii. 19, διὰ τῶν ἀφῶν καὶ συνδέσμων: ἀφῶν denoting the 'joints,' and συνδέσμων the 'arteries and veins,' by which the blood is conveyed to every part of the body. And this, no doubt, is the sense of διὰ πάσης ἀφῆς in this place.

by that which every joint supplieth,

Διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας, 'through the ministration of every joint;' the joints being, as Alford says, the points of union where the supply passes to the different members, and by means of which the body derives the supply by which it grows. See 1 Pet. iv. 10. The word ἐπιχορηγία occurs Phil. i. 19. It must be taken in this place to denote the office and use of the ἀφαί, viz. ἐπιχορηγεῖν, just as in Col. ii. 19, the body is said to be ἐπιχορηγούμενον, i. e. 'to be thus supplied.' The word πάσης is well added to shew that this diffusive supply is not the work merely of one joint, but that it belongs to and influences the whole system. "But how are the faithful fitly framed and joined

together? 'By every joint,' he says; so that not one should be joined to this, and another to that, but all to all. For by the common joining of all together the common increase of the whole body takes place¹."

St. Chrysostom thus explains the general bearing of this verse: "'Fitly joined together and compacted,' that is, having great care and pains bestowed upon it; for the body must not be laid any how, but with exceeding art and nicety, since if it gets out of place, it is no longer. Thus must each not only be united to the body, but also occupy his proper place, since if thou shalt transgress this, thou art not united to it, neither dost thou receive the spirit. Dost thou not see, that in those dislocations of the bones which take place in any accident, when a bone gets out of its proper place and occupies that of another, how it injures the whole body, and oftentimes will produce death, and will occasionally be found to be no longer worth preserving? For many in many cases will cut it off and leave a void in its place; because everywhere what is in excess is an evil. And so, again, with the elements, if they were to lose their proper proportion and be in excess, the whole system is impaired. This is the meaning of the being 'fitly joined together and compacted.' Consider, then, of how vast importance it is, that each should remain in his proper place, and not encroach on another wherewith he has no concern. Thou puttest the members together, He supplieth them from above. For as there are in the body such recipient organs, as we have seen, so is it also with the Spirit, the whole root or source being from above. As, for example, the heart is the recipient of the breath, the liver of the blood, the spleen of the bile, and the other organs, some of one thing, others of another, but all these have their source from the brain. So also hath God done, highly honouring man, and being unwilling to be far from him, He hath made Himself indeed the source of his dependence, but hath constituted fellow-workers with Himself; and some He hath appointed to one office, and others to another. For example, the Apostle

¹ Œcumenius, in loc.

is the most vital vessel of the whole body, receiving everything from Him. Thus, He maketh eternal life to run throughout the body to all, as though through veins and arteries of the Word. The Prophet foretells things to come, whilst He alone ordereth the same; the Apostle, again, puts the bones indeed together, but He alone supplies them with life, 'for the perfecting of the saints, for the work of the ministry.' Love builds up, and makes men cleave one to another, and be fastened and fitted together."

And again^k, shewing how all the members of the body need one another, he says: "The reason why there is harmony in the body is because there is no puffing up; and there is no puffing up, because the members are of necessity made to stand in need of each other, and the head has need of the feet."

So also St. Augustine^l, after quoting the words, "Now if any man shall violate the temple of God, him shall God destroy," proceeds: "He violateth the temple of God who violateth unity. The Lord is in this His holy temple, which consisteth of His many members, fulfilling each his own separate duties, by love built up into one building. Which temple he violateth, who for the sake of his own pre-eminence separateth himself from the Catholic society."

And St. Gregory^m: "For what is Holy Church, except the Body of its own heavenly Head? wherein one is the eye, by beholding lofty things; another a hand, by performing right things; another a foot, by running to and fro at command; another an ear, by understanding the voice of the precepts; another a nose, by discerning the foulness of wicked and the fragrance of good deeds. And, while they receive and discharge mutual offices, like the limbs of the body, they make of themselves together one single body; and while they perform different offices in charity, they keep that from being different in which they are bound together. But were they all to do one and the same work, they would assuredly not be a body, which is composed of many members; because, namely, it would not exist, as compacted of many parts, if

^k Hom. xxxvii. (3) in Act.

^l In Ps. xi. 4.

^m Moral. xxviii. 23.

this harmonious diversity of members did not bind it together."

according to the effectual working

Κατ' ἐνέργειαν. For this word see chap. i. 19, iii. 7; but in this place the article is not used, as in the other two, because the Apostle is speaking of a particular energizing of the Holy Ghost in the case of individual members.

in the measure of every part,

Ἐν μέτρῳ ἐνὸς ἐκάστου μέρους. There is another reading, of *μέλους* for *μέρους*, but it is immaterial, as far as the sense is concerned, which is adopted, except that the idea of 'member' (*μέλους*) best suits the context. This sentence is evidently added, lest, having heard that the work is Christ's, we should imagine that nothing remains for us to do, and should abandon ourselves to idleness. The expression shews that the distribution of gifts and graces in the Church is not indiscriminate, but is in strict proportion to the capabilities and fitness of the receivers; and the Apostle's meaning is, 'according as each individual member requires nourishment, as well for his daily support as for his proper growth.'

maketh increase of the body

Τὴν αὔξησιν τοῦ σώματος ποιεῖται. He again speaks of the growth of the spiritual body, see verse 15, shewing the necessity of daily progress in the inner life; since, as St. Bernard well saysⁿ, "Fluminis aqua, si stare cœperit, computrescit."

The use of the *middle ποιεῖται* is to be observed, denoting that the growth referred to is not in consequence of something *external*, but is the result of vitality within the body itself. The words *τοῦ σώματος* are put by a Hebraism for *ἐαυτοῦ*, 'itself.'

unto the edifying of itself

Shewing that the gifts which are bestowed on individual

ⁿ Serm. i., De Quad.

members of the Church are not to be used merely with a view to their own private advantage, but in such a way that the whole body of the faithful may be edified.

in love.

See chap. iii. 18, and iv. 15. The Apostle is careful to add 'in love,' since without this Christians can neither be built, nor grow, nor prosper; it is the very bond of that unity to which, from verse 3, he has been exhorting the Ephesians. See 1 Cor. xiii. It is plain that the Apostle is not speaking here of *all* the members of the Church, (since the *wicked* cannot be said in any sense to be 'making increase in love,') but of those only who are in living union with Christ. See remarks on chap. i. 23.

17. The Apostle here repeats the exhortation of verse 1, only with much more earnestness and emphasis.

This I say therefore,

The 'therefore' means, since you have so many aids towards keeping the unity of the faith and leading holy lives.

and testify in the Lord,

Καὶ μαρτύρομαι ἐν Κυρίῳ. See Acts xx. 26; Gal. v. 3.

'*Ἐν Κυρίῳ*, i. e. by Christ, to Whom you owe all these benefits. The phrase is highly emphatic, and is akin to the words 'Verily, verily,' with which our Lord sometimes prefaces His discourses. SS. Ambrose and Jerome interpret *μαρτύρομαι* *contestor*; q. d. 'I conjure, or beseech you by the Lord;' while Theodoret thinks that he calls upon God as a witness. No doubt this last is a form of asseveration common in the sacred writings, but the former meaning seems best to square with the context.

that ye henceforth walk not

Μηκέτι ὑμᾶς περιπατεῖν. *Μηκέτι* shews that they *once* had lived so. For *περιπατεῖν* see chap. ii. 2.

as other Gentiles walk,

i. e. all who have not yet been baptized. St. Chrysostom

says, "He does not say 'that ye henceforth walk not as ye are now walking,' for that expression would have struck too hard. But he plainly indicates the same thing, only he brings his example from others. And so in writing to the Thessalonians he does this very same thing, where he says, 'Not in the lust of concupiscence, even as the other Gentiles.' Ye differ from them, he means to say, in doctrine, but that is wholly God's work; but I require on your part the life and the course of behaviour that is after God. This is your own."

in the vanity of their mind,

Ἐν ματαιότητι τοῦ νοῦς αὐτῶν. *Ματαιότης* is properly used of things which produce no fruit, (Phavorinus defines it to be *πρᾶγμα ἀνόητον, ἢ βουλή ἀνυπόστατος, ἢ σπουδὴ πέρας οὐκ ἔχουσα, ἢ καθόλου τὸ ἐπὶ παντὶ λυσιτελοῦντι ἀνύπαρχον*), in this sense it occurs 2 Pet. ii. 18, *ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι*. And then it comes to mean *perversitas, improbitas*. See Rom. i. 21, *ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν*. Some have thought that the word specially refers to *idolatry*. No doubt it does refer to it, but its meaning must not be restricted to this, since it implies the wasteful expenditure of the rational powers on worthless objects in general. In Jer. ii. 5 we read of persons who "have walked after vanity, and are become vain." The addition of the words 'of their mind' shews the natural corruption of the highest mental qualities, being those wherein men differ chiefly from beasts. See chap. ii. 3. St. Chrysostom enquires, "What is vanity of mind? It is the being busied about vain things. And what are those vain things, but all things in the present life? of which the Preacher saith, 'Vanity of vanities, all is vanity.' Such is 'vanity of vanities,' your splendid buildings, your vast and overflowing riches, the herds of slaves that bustle along the public square, your pomp and vainglory, your high thoughts, and your ostentation. For all these are vain; they came not from the hand of God, but are of our own creating. But why, then, are they vain? Because they

have no useful end. Riches are vain when they are spent upon luxury, but they cease to be vain when they are dispersed abroad amongst the poor." He afterwards applies these words to idolatry, and shews the utter vanity of worshipping fire or water.

18. Having the understanding darkened,

Ἐσκοτισμένοι τῇ διαβολᾷ. 'Quorum intellectus est obnubilatus,'—Rosenmüller, who adds that the metaphor is taken from eyes which have been deprived of the power of vision. See Rom. i. 21, *ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία*. For contrast between this intellectual darkening and illumination, see 1 Thess. v. 4, 5: compare also chap. v. 8 of this Epistle. *Τῇ διαβολᾷ* means the perceptive power of the mind; see chap. ii. 3. The darkness mentioned here as oppressing the minds of the Gentiles must not be regarded as referring to worldly knowledge, (since many of the heathen were men of the highest cultivation,) but to the knowledge of the one true God.

being alienated from the life of God

See chap. ii. 12. Before the fall all the Gentiles were, in Adam, united to God. The life destroyed by Adam is restored to all, Gentiles as well as Jews, in Christ, who declared of Himself, "I am the Way, the Truth, and the Life^p." This gives a much nobler sense than merely regarding the expression 'the life of God' as meaning 'the life which God approves.' See chap. ii. 5.

through the ignorance that is in them,

'The ignorance' of God and Divine things; see Acts ii. 17, xvii. 30; 1 Pet. i. 14. The words 'in them' are highly emphatic. They shew an innate corruption, and point to the sin of Adam as the origin of all the mischief; which, however, is intensified by their own wilfulness; see Rom. i. 21—28. It is worthy to be observed, as illustrative of the Apostle's language, that many of the most eminent of the ancients avowed their ignorance of Divine things. So

Plato. Cicero also confessed that though he knew of many probabilities, there was comparatively nothing that he could follow with certainty.

In reply to a supposed question, 'If ignorant, are they guilty?' Œcumenius well shews that they have freedom of will, but have "given themselves over unto lasciviousness," &c.: see next verse. Their 'ignorance,' then, cannot be said to be the result of a decree of God.

because of the blindness of their heart :

For the word *πώρωσις* ('blindness'), see Rom. xi. 7 and 25. It means, in the first instance, 'a hardening,' specially the process by which the extremities of fractured bones are reunited by a callus, and then, when metaphorically applied to the mind, 'a state of stupefaction, or unconsciousness,' an insensibility to Divine things. The state of *πώρωσις* is not one in which man is a mere *passive* instrument, (any more than the 'ignorance' just mentioned,) but involves activity on his own part. It means a *gradual* hardening in consequence of wilful sin.

19. Who being past feeling

Οἵτινες ἀπηληγκότες. Ἀπαλγεῖν is *doloris sensum amittere*, —'keinen Schmerz empfinden.' Cicero¹ well expresses this by *occallescere*. The word only occurs in this one place in the New Testament. As certain parts of the body, when deserted by the vital principle, feel no pain even when they are cut or bruised, so the minds of those of whom the Apostle is now speaking have become so deadened to spiritual impressions, that they are not disturbed, even when they commit the most shameful actions. These words must be regarded as an explanation of the state of *πώρωσις* mentioned in the last verse. "Here he shews us," says St. Chrysostom, "that the cause of their blindness was their way of life, and that their life was the consequence of their own indolence and want of feeling." And St. Jerome, (who translates *indolentes*): "These are they who after they have sinned do not grieve, who rush headlong not at all per-

¹ Ad Attic., Ep. 18.

ceiving their ruin, and like beasts who see the knife hurry to destruction." For a similar expression, see 1 Tim. iv. 2, *κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν*,—'cauterized.' The ancient Latins translate ἀπηλγηκότες by *desperantes*, and, therefore, there seems ground for concluding, with Erasmus, that there was another reading, ἀπηλπικότες, involving a change of only two letters. The sense will then be, 'who having no hope of those future blessings in which Christians are taught to believe,' &c.

St. Chrysostom^r says, "There is nothing worse than a soul hardened in desperation; though it see signs and wonders, it still perseveres in retaining the same shamelessness. Thus Pharaoh, who received ten thousand strokes, was sobered only while being punished, and continued of this character until the last day of his life, pursuing those whom he had let go. Wherefore Paul continually saith, "Lest any of you be hardened by the deceitfulness of sin." For as the callosities of the body, when formed, become dead, and possess no sensation; so the soul, when it is occupied by many passions, becomes dead to virtue; and apply what you will to it, it gets no perception of the matter, but whether you threaten punishment or anything else, continues insensible."

have given themselves over

"Themselves," (Alford, quoting from Meyer, says,) "with terrific emphasis. It accorded here with the hortatory object of the Apostle to bring into prominence that which happened on the side of their own free-will. It is otherwise Rom. i. 24; and the two treatments of the fact are not inconsistent, but parallel, each having its vindication and its full truth in the pragmatism of the context." The expression brings out the *freedom of the will* in the strongest possible manner. The surrender mentioned was a *voluntary* one.

unto lasciviousness,

Τῇ ἀσελγείᾳ. Trench^s has some excellent remarks on

^r Hom. iv. [2.] in Joh.

^s Synonyms of the New Test., p. 64, and foll.

the use of this word. He says its "derivation is wrapped in much obscurity; some going so far to look for it as to Selge, a city of Pisidia, whose inhabitants were infamous for their vices; while others derive it from *θέλγειν*, probably the same word as the German *schwelgen*. It is in our version generally rendered 'lasciviousness', though sometimes 'wantonness'; as in the Vulgate, either by *impudicitia* or *luxuria*. If our translators or the Latin intended by these renderings to express exclusively impurities and lusts of the flesh, they have certainly given to the word too narrow a meaning. *Ἀσελγεία*, which, it will be observed, is not grouped with fleshly lusts in the catalogue of sins at Mark vii. 21, 22, is best described as 'petulance,' or 'wanton insolence;' being somewhat stronger than the Latin *protervitas*, though of the same nature, more nearly *petulantia*. The *ἀσελγής*, as Passow observes, is very closely allied to the *ὑβριστικός* and *ἀκόλαστος*, being one who acknowledges no restraints, who dares whatsoever his caprice and wanton insolence may suggest. None, of course, would deny that *ἀσελγεία* may display itself in acts of what we call 'lasciviousness;' for there are no worse displays of *ὑβρις* than in these; but still it is their petulance, their insolence, which causes them to deserve this name; and of the two renderings of the word which we have made, 'wantonness' seems to me the preferable. In a multitude of passages the notion of lasciviousness is altogether absent from the word."

to work all uncleanness

Εἰς ἐργασίαν ἀκαρθασίας πάσης, for *εἰς τὸ ποιεῖσθαι ἀκαθαρσίαν πᾶσαν*. The preposition *εἰς* signifies "conscious aim, not merely incidental result of the *παραδοῦναι*, 'in order to'."

Ἐργασίαν, not merely burning internally with the flames of concupiscence, but carrying their criminal desires into effect. Alford calls it the being *ἐργάται*, the working as at a trade or business; but we have no one word for it.

* Mark vii. 22; 2 Cor. xii. 21; Gal. v. 19; Eph. iv. 19; 1 Pet. iv. 3; Jude 4.

^u Rom. xiii. 13; 2 Pet. ii. 18.

^x Alford, Greek Test.

Ἀκαθαρσία means moral foulness,—filthiness in general. “You see,” says St. Chrysostom, “how he strips them of all excuse by speaking of ‘working uncleanness.’” They did not sin, he means, by making a false step, but their work was these horrid deeds, and they used premeditation in the work. ‘All uncleanness;’ uncleanness is all adultery, fornication, unnatural lust, envy, every kind of profligacy and lasciviousness.

with greediness.

Ἐν πλεονεξία. Trench^y says that this is the *amor sceleratus habendi*, seeking to grasp what it has not, and in this way to have more. He then proceeds to say that “there is another and more important point of view, from which πλεονεξία may be regarded as the drawing and snatching to himself, on the sinner’s part, of the creature in every form and kind, as it lies out of and beyond himself; the *indigentia* of Cicero, Tusc. iv. 9, 21.” He then mentions “Bengel’s profound explanation of the fact, that, in the enumeration of sins, St. Paul so often unites πλεονεξία with sins of the flesh; as at 1 Cor. v. 11; Eph. v. 3, 5; Col. iii. 5: ‘Solet autem jungere cum impuritate πλεονεξίαν, nam homo extra Deum quærit pabulum in creaturâ materiali, vel per voluptatem, vel per avaritiam; bonum alienum ad se redigit.’ But, expressing much, Bengel has not expressed all. The connexion between these two provinces of sin is deeper, is more intimate still; and this is witnessed in the fact, that not merely is πλεονεξία, as signifying covetousness, joined to sins of impurity, but the word is sometimes in Scripture, as at Eph. v. 3; and continually by the Greek Fathers employed to designate these sins themselves; even as the root out of which they alike grow, namely, the fierce and ever fiercer longing of the creature which has turned from God to fill itself with the inferior objects of sense, is one and the same.”

Rosenmüller makes ἐν mean *propter*, and πλεονεξία *quæstus*, ‘gain,’ the Hebrew עָצָר, and says that the Apostle added these words, “Quia multi mares etiam ob pretium

^y Synonyms of the New Test., p. 94, and foll.

se prostituebant.” But this looks like an exaggerated sense of the word, (which, however, it *may* bear,) and it seems better to look upon the expression as denoting the immoderate pursuit of their inclinations. St. Chrysostom takes it in this sense: “Here he has most completely taken away their excuse; for it was in their power, if at least they chose it, not to be ‘greedy,’ nor to be ‘lascivious,’ nor gluttonous, nor indulgent to their appetites. It was in their power to partake in moderation of riches; it was in their power to partake even of pleasure and luxury; but when they indulged the thing immoderately they destroyed all.”

20. But ye have not so learned Christ;

The ‘ye’ is emphatic; bringing out a strong contrast to what has gone before.

‘Not so,’ i.e. that ye should walk as the unconverted Gentiles walk.

‘Learned Christ;’ this is commonly understood to be by metonymy for ‘learned the doctrine of Christ;’ but a comparison with Phil. iii. 10 (τοῦ γινῶναι αὐτόν) will shew that the expression means more than this. Christ must be so entirely the subject of our learning, that it is never complete until we have actually *learnt* HIM, and *known* Him.

St. Jerome explains the words as follows:—“But to learn Christ is the self-same thing as to know virtue; and to hear Him has the same meaning as if he said to hear Wisdom, Justice, Fortitude, Temperance, and the other titles by which Christ is called.”

Bishop Andrewes^z says, “As one may learn a false Christ, so may he the true Christ falsely. ‘You have not so learned Christ,’ saith the Apostle, that is, not amiss you have not: meaning some other had.”

21. If so be that

Εἴγε. This may be taken either as expressive of doubt, or as conveying a strong assurance. See observations on chap. iii. 2.

^z Serm. xiii., Of the Sending of the Holy Ghost.

ye have heard Him,

Αὐτὸν ἠκούσατε. For *ἠκούσατε*, see observations on chap. iii. 2. It is possible, however, that *ἠκούσατε* may refer to the *first* hearing of the word, and *ἐδιδάχθητε*, which follows, to the subsequent *impression* made by the hearing.

and have been taught by Him,

Ἐν αὐτῷ, ‘in Him,’ which gives a far better meaning than ‘by Him,’ q.d. ‘if it really was in union with Him that your teaching progressed.’

as the truth is in Jesus :

He mentions this, since after his departure certain false apostles, under colour of preaching the Gospel, had introduced doctrines which were subversive of the faith. No doubt also allusion is intended, as Theophylact suggests, to the corrupt way of life of the Gentiles, who walked in vanity and error, and knew not the truth.

St. Jerome indulges in some curious speculations in this place. He says that the Name of Jesus is sometimes applied to Christ as *Man*, and sometimes to the Divine Word; and that St. Paul is speaking here of the temple of the Body of Christ in which the Word dwells, so that God the Word is to be understood as the Truth, which, having assumed a Body, dwells in Jesus. It is enough, however, to say of this interpretation that it has no manner of connexion either with what goes before, or what follows. St. Jerome seems to have been alive to this himself, for he adds another, and a much better, explanation:—“In none of the Patriarchs, in none of the Prophets, in none of the Apostles was truth, but in Jesus alone; for others knew in part, and prophesied in part, and saw through a glass darkly. In Jesus alone the truth of God appeared, which speaks confidently, ‘I am the Truth.’”

Some wish to connect ‘as the truth is in Jesus’ with the next verse, q.d. ‘as the truth is in Jesus that ye lay aside.’ There seems to be no reason, however, for departing from the English version.

22. That ye put off

Ἀποθέσθαι ὑμᾶς. There are various ways of accounting for this infinitive. Some suppose that it depends on ἐδιδάχθητε, 'as ye have been taught to put off.' Others go back as far as verse 17, τοῦτο οὖν λέγω καὶ μαρτύρομαι: in this case, all that intervenes must be considered parenthetical. Others, again, look upon it as an infinitive put for the imperative. But whichever government is accepted, the sense is the same.

The figure involved in ἀποθέσθαι is borrowed from the laying aside of clothes, and is in contrast to ἐνδύσασθαι in verse 24, 'that ye put off,'—as the beggar puts off his rags; as the porter his burden; as the serpent his slough; as the captive maid, when she was to be married, the garments of her captivity^a. The word is highly emphatic, as shewing that it is not merely temporary *abstinence* from sin that is required, but absolute and entire *forsaking* of it. The same idea is involved in the use of the expression ἐκκαθάρατε τὴν παλαιὰν ζύμην 1 Cor. v. 7, implying a *thorough* cleansing, and referring to the careful *purging out* from the houses of everything leavened, before the commencement of the feast of unleavened bread.

Ἀποθέσθαι here is equivalent to ἀπεκδυσάμενοι in Col. iii. 9; both places containing a reference to the Sacrament of Holy Baptism in which the garments were laid aside, and afterwards resumed. St. Cyril^b, addressing persons recently baptized, says, "As soon, therefore, as ye are entered in, ye put off your garment; and this was an image of putting off the old man with his deeds. Having stripped yourselves, ye were naked; in this also imitating Christ, Who hung naked on the Cross, and by His nakedness 'spoiled principalities and powers, and openly triumphed over them on the tree.' For since the powers of the enemy made their lair in your members, ye may no longer wear that old vestment; I do not at all mean this visible one, but that 'old man, which is corrupt according to the deceitful lusts.' May no soul which has once put him off, again

^a Deut. xxi. 13.^b On the Mysteries, ii. 2.

put him on, but say with the Spouse of Christ in the Song of Songs, 'I have put off my coat, how shall I put it on^c?' Oh wondrous thing! Ye were naked in the sight of all, and were not ashamed; for truly ye bore the likeness of the first-formed Adam, who was naked in the garden, and was not ashamed."

concerning the former conversation

Κατὰ τὴν προτέραν ἀναστροφήν. 'Αναστροφή is 'a turning about in a place,' 'dwelling in a place,' or, 'occupation in a thing,' then, 'the place where one tarries,' 'an abode,' and then 'a mode or course of life,' 'behaviour:' see Gal. i. 13; James iii. 13; 1 Pet. i. 15, 18, ii. 12, iii. 16; 2 Pet. ii. 7, iii. 11. 'The former conversation' of the Ephesians would of course be their Gentile life, referred to in verse 17.

the old man,

See Rom. vi. 6, "Knowing this, that our old man is crucified with Him." See also 1 Cor. v. 7, where St. Paul speaks of 'the old leaven.' This expression must not be taken to denote (as some have understood) the body, but, as Theodoret says, "The operation of sin. For he who is baptized does not lay aside his body, but the filthy covering of sin." And then he goes on to say that "he called both virtue^d and vice 'man,' since each is wrought by men." St. Chrysostom^e says, "He calleth him 'old' on purpose to shew his deformity, and hideousness, and imbecility; and 'new,' as if to say, Do not expect that it will be with this one even as with the other, but the reverse: for even as he farther advances he hasteneth not on to old age, but to a youthfulness greater than the preceding."

which is corrupt

Τὸν φθειρόμενον. The use of the *present* participle shews that the process of corruption *is still going on*. It is better, therefore, to translate 'which is becoming more and more corrupt.' The state of actual corruption is that at which

^c Cant. v. 3.

^d Ver. 24.

^e Hom. viii. (1), in Col.

‘the old man’ will ultimately arrive, “For he that soweth to his flesh shall of the flesh reap corruption^f.”

according to the deceitful lusts ;

Κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης. *Κατὰ*, ‘in conformity with.’ *Τὰς ἐπιθυμίας τῆς ἀπάτης*, ‘the lusts which are the instruments of deceit ;’ i. e. by promising man pleasures and happiness, and giving him in reality nothing but bitterness and misery. The hendiadys involved in the English version ‘deceitful lusts’ must be avoided, as highly unsatisfactory. The antithesis between *κατὰ τὰς ἐπιθυμίας* and *κατὰ Θεόν*, verse 24, should be observed.

St. Chrysostom, *in loc.*, says, “As his (i.e. ‘the old man’s’) lusts are corrupt, so is himself also. How, then, do his lusts become corrupt? By death all things are dissolved; and not by death only, but by many things besides; for instance, beauty, at the advance of either disease or old age, withdraws, and dies away, and suffers corruption. Bodily vigour, again, is destroyed by the same means; nor does luxury itself afford the same pleasure in old age, as is evident from Barzillai. Or again, in another sense, lust corrupts and destroys the old man; for as wool is destroyed by the very same means by which it is produced, so likewise is the old man. For love of glory destroys him, and pleasures will often destroy him, and lust will utterly deceive him. For this is not really pleasure, but bitterness and deceit, all pretence and outward show. The surface, indeed, of the things is bright, but the things themselves are only full of misery and extreme wretchedness, and loathsomeness, and utter poverty. Take off the mask and lay bare the true face, and thou shalt see the cheat, for cheat it is, when that which is appears not, and that which is not true is displayed. And it is thus that impositions are effected.”

The ‘deceits’ practised upon men by ‘lusts’ was a doctrine well known even to the ancients. In Cicero^g we find that Archytas used to say, “Nullam pestem in mundo capitaliorem esse quam corporis voluptatem; hinc enim patriæ

^f Gal. vi. 8.

^g Cat. Maj.

proditiones, hinc cum hostibus clandestina colloquia nascuntur; nullum denique scelus, nullum magnum facinus est ad quod suscipiendum non libido voluptatis impellat: stupra vero, et adulteria, et omne flagitium, nullis aliis illecebris excitantur, nisi voluptate."

And Aristotle^h gave it as his advice that pleasures (lusts) should be contemplated, not so much when approaching, as when going away. For when approaching they fawn upon us with painted face, but upon retiring leave pain and remorse. The same idea is very beautifully expressed in the following lines:—

"Habet hoc voluptas omnis,
Stimulis agit furentem,
Apiumque par volantum
Ubi grata mella fudit,
Fugit, ac nimio tenaci
Ferit icta corda morsu."

23. And be renewed

Ἀναγεοδῆσθαι δέ. Compare with this verse Rom. xii. 2, "And be not conformed to this world; but be ye transformed by the renewing of your mind." See also Col. iii. 10. For the government of the infinitive see observations on *ἀποθέσθαι* in last verse. St. Chrysostom says, "In order that no one may suppose that, whereas he speaks of old and new, he is introducing a different person, observe his expression, 'be ye renewed.' To be renewed is, when the self-same thing which has grown old is renewed, changed from one thing into the other. So that the subject indeed is the same, but the change in that which is accidental. Just as the body indeed is the same, and the change in that which is accidental, so is it here."

in the spirit of your mind;

Some understand this of the Holy Spirit, but the expression must by no means be limited to this meaning, even if it be accepted at all. St. Augustineⁱ rightly interprets as fol-

^h Apud Diog. Laer., lib. v. c. 1.

ⁱ De Trin., lib. xiv. c. 16.

lows: "When he said 'in the spirit of your mind,' he did not intend that two things should be understood, as if the 'mind' was one thing and the 'spirit of the mind' another; but because all mind is spirit, but not all spirit is mind, he intended to call 'the spirit of the mind' that spirit which is termed mind." The expression then will be similar to the 'inward man' which we meet with in 2 Cor. iv. 16, "Though our outward man perish, yet the inward man is renewed day by day."

24. And that ye put on

Καὶ ἐνδύσασθαι: a strong contrast to *ἀποθέσθαι* in verse 22. Both these words, it should be observed, imply the freedom of the human will.

the new man,

Τὸν καινὸν ἄνθρωπον: opposed to 'the old man' in verse 22. See Col. iii. 10, where the expression is *τὸν νέον*. According to St. Jerome this refers to Christ, and he illustrates this passage by Rom. xiii. 14, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." After shewing that everything was 'new' in Christ, His Conception, Nativity, Infancy, Doctrine, Life, Virtues, Cross and Passion, Resurrection and Ascension, he goes on to say, "He therefore who can imitate His conversation and express in himself all His virtues, so as to be meek, as He was meek and lowly in heart, and to lay down his life for his friends, as He laid down His for His sheep; so that when beaten he replies not, when reviled reviles not again, but overcomes pride by humility, he has put on the new man, and is able to say with the Apostle^k, 'I live; yet not I, but Christ liveth in me.'" So also St. Ambrose. Theodoret has much the same when he interprets 'the new man' to be one who directs his life according to the precepts of the Gospel, since the life of the Gospel is nothing but the imitation of Christ, which He Himself summed up in few words when He said, "If any man will come after Me, let

^k Gal. ii. 20.

him deny himself, and take up his cross, and follow Me." Some have thought that the expression 'the new man' refers to Adam as he was originally created by God, holy, and just, and pure; but it is better to look upon it as describing a man under the influence of Divine grace, who is no longer conformed to the world, but is living according to the laws of Christ's kingdom.

The words 'renewed,' verse 23, and 'new man,' in this verse, when applied to Christians, as in the case of the Ephesians, shew us that though we are regenerated in Holy Baptism, yet there is a *daily* renewal to be sought for, since the "infection of nature doth remain, yea, in them that are regenerated¹." Cornelius à Lapide says, "*Induite hic significat non actum inchoatum sed continuatum, proficientem et perfectum; q.d. Induite, id est pergite induere, vestire, perficere, vos, nova, justa, Christiana, et sancta vita, quam induistis, assumpsistis, et inchoastis in baptismo.*"

which after God

The expression *κατὰ Θεόν* may mean 'in the Image of God,' since *κατὰ* often denotes similitude; or it may signify 'by the operation of Divine power,' and not 'by human agency.'

is created

Κτισθέντα. See chap. ii. 10, 15; iii. 9; Col. iii. 10. This word is used of the re-creation in Baptism. St. Chrysostom, *in loc.*, says, "He straightway created him to be a son, for this takes place from baptism."

in righteousness

Ἐν δικαιοσύνῃ. *Ἐν* is put for *εἰς*, shewing the object and aim of the new creation. "By righteousness," says St. Chrysostom, "is meant universal virtue. For hearken to Christ how He saith, 'Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.' And again, he is called righteous who has no charge against

¹ Art. IX.

him ; for so even in courts of justice we say that that man is righteous, who has been unrighteously treated, and has not done unrighteously in return. If, therefore, we also before the terrible tribunal shall be able to appear righteous one towards another, we may meet with some loving-kindness. Toward God, indeed, it is impossible we should appear so, whatever we may have to shew. But if towards another we violate not what is righteous, then shall we be righteous. If we shall be able to shew that we have been treated unrighteously, then shall we be righteous."

and true holiness.

Καὶ ὁσιότητι τῆς ἀληθείας. The hendiadys involved in the English Version, 'true holiness,' entirely destroys the force of the words, besides missing the antithesis with *κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης* in verse 22: it should be 'in holiness of truth,' i. e. excluding all hypocrisy and double-dealing. Œcumenius says, "There was among the Jews righteousness and holiness, only figurative, for they were employed about the purification of the body. But put not on, he says, this, but the righteousness and holiness which is in the soul, for this is of the truth. Or, he speaks of the righteousness of truth in contradistinction to that which consists in hypocrisy." This last meaning is undoubtedly the best. It must be borne in mind that God's essence is *truth*^m, and therefore the renewal of the inner man must proceed in holiness, which is essentially true and real.

Alford saysⁿ that "*δικαιοσύνη* betokens a just relation among the powers of the soul within, and towards men and duties without. But *ὁσιότης* betokens the integrity of the spiritual life, and the piety towards God of which that is the condition. Hence both expressions together complete the idea of moral perfection, Matt. v. 48."

25. The precept against *lying* in this verse flows naturally out of the mention of 'truth' in the last. St. Chrysostom says, "Having spoken of 'the old man' generally, he next

^m John iii. 33; Rom. i. 25, iii. 7, xv. 8.

ⁿ Greek Testament.

draws him also in detail; for this kind of teaching, where we learn by particulars, is more instructive."

Wherefore

Because the old man and his works and words are to be laid aside.

putting away lying,

Putting it away as a heavy burden which will sink the soul down into the bottomless pit: "Thou shalt destroy them that speak leasing; the Lord will abhor both the bloodthirsty and deceitful man^o." It was natural that in speaking of 'the old man' St. Paul should assign the first place to *lying*, since it was by a lie that man lost Paradise, and the devil is in a special sense the father of lies.

speak every man truth with his neighbour:

See Zech. viii. 16, "These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates."

The expression 'every man' shews the universal obligation of this precept, embracing every condition of life.

For illustration of the word 'neighbour' see Luke x. 30—37. It is a well-known saying of St. Augustine, "Omnis homo omni homini proximus est."

The same Father says^p, "But let not any of you, brethren, imagine that truth must be spoken with a Christian, and falsehood with a pagan. 'Speak with thy neighbour.' He is thy neighbour, who is with thee a child of Adam and Eve. We are all neighbours by the lot of our earthly birth; but brethren after another manner by the hope of an heavenly inheritance. Thou oughtest to deem every man thy neighbour, even before he be a Christian. For thou knowest not what he is with God; thou knowest not how God may have foreknown him. Sometimes he, at whom thou scoffest as worshipping stones, is converted, and worshippeth God, perchance more devoutly than thyself, who wast but just now scoffing at him. There are, then, neighbours of ours lying hid

^o Ps. v. 6.

^p In Ps. xxvi., exp. 2.

among those who are not as yet in the Church, and there are those lying hid in the Church who are far from us. And therefore let us, who know not things future, regard every one as our neighbour, not only by the lot of human mortality, whereby we came into this world under the same condition; but also by the hope of that inheritance, since we know not what he is to be who now is nothing."

for we are members one of another.

And not merely are we 'members one of another,' but we are members of Christ who is the Truth; how, then, can we live in the practice of falsehood?

St. Chrysostom, *in loc.*, says, "Observe how everywhere he shames them by this similitude of the body. Let not the eye, saith he, lie to the foot, nor the foot to the eye. For example, if there shall be a deep pit, and then by having reeds laid across the mouth of it upon the earth, it shall on the surface present to the eye an appearance of solid ground, will not the eye use the foot, and discover whether it yields and is hollow underneath, or whether it is firm and resists? Will the foot tell a lie, and not report the truth as it is? And what again? If the eye were to spy a serpent or a wild beast, will it lie to the foot? Will it not at once inform it, and the foot thus informed by it refrain from going on? And what again, when neither the foot nor the eye shall know how to distinguish, but all shall depend upon the smelling, as, for example, whether a drug be deadly or not; will the smelling lie to the mouth? No. And why not? Because it will be destroying itself also. But it tells the truth as it appears to itself. And what again? Will the tongue lie to the stomach? Does it not, when a thing is bitter, reject it, and if it is sweet, pass it on? Observe ministration and interchange of service; observe a provident care arising from truth, and, as one might say, spontaneously from the heart. So surely should it be with us also; let us not lie, since 'we are members one of another.' This is a sure token of friendship, whereas the contrary is of enmity."

Speaking of the effects of falsehood, St. Augustine says^a,

^a Hom. xv. (v.), in Nov. Test.

“When I hear a man speak, I understand that the body is alive; I ask what does he speak, that I may know whether the soul is alive also. He speaks a lie. If so, then is the soul dead. How do we prove this? Let us ask the truth itself which saith, ‘The mouth that lieth slayeth the soul.’” And again^s, the same Father shews how this precept of the Apostle is to be reconciled with Ps. cxvi. 10, “All men are liars.” The whole of the homily should be read, and also his treatise *De Mendacio*.

26. Be ye angry, and sin not:

These words must not be taken either as counselling anger or as wholly prohibiting it, but as expressing ‘if you are angry, *yet* sin not;’ i. e. do not pass over the bounds of legitimate indignation. This hypothetical form of speech is common in Hebrew, from whence, probably, St. Paul borrowed it. Bengel very happily likens anger to poison, which at times has medicinal properties, but must always be handled with exceeding caution; and it may truly be said that he who would ‘be angry and sin not,’ must determine to be angry with nothing but *sin*.

Piscator says, no one can prevent the birds from flying over his head, but we are able to drive them away so that they should not build their nests on our head.

St. Augustine^t shews that anger (which he likens to the ‘mote’ spoken of by our Lord) may have love in it, while hatred, to which anger leads, is a ‘beam’ to be cast out. He says, “Our Lord warns us not to neglect one another’s sins, not by searching out what to find fault with, but by looking out for what to amend. For He said that his eye is sharp to cast out a mote out of his brother’s eye who has not a beam in his own eye. Now what this means I will briefly convey to you, beloved. A mote in the eye is anger, a beam in the eye is hatred. When, therefore, one who has hatred finds fault with one who is angry, he wishes to take a mote out of his brother’s eye, but is hindered by the beam which he carries in his own eye. A mote is the beginning of a

^r Wisd. i. 11.

^s Hom. cxvi., in Nov. Test.

^t Hom. xxxii. 1, in Nov. Test.

beam; for a beam in the course of its growth is first a mote. By watering the mote, you bring it to a beam; by nourishing anger with evil suspicions, you bring it on to hatred. . . . So far, then, is every one who is angry from hating, that sometimes one would be rather convicted of hating if he were not angry. For suppose a child wishes to play in some river's stream, by whose force he would be like to perish; if you see this and patiently suffer it, this would be hating; your patient suffering him is his death. How far better is it to be angry and correct him, than by not being angry to suffer him to perish! Above all things, then, is hatred to be avoided, and the beam to be cast out of the eye. Great is the difference indeed between one's exceeding due limits in some words through anger, which he afterwards wipes off by repenting of it, and the keeping an insidious purpose shut up in the heart. Great, lastly, the difference between these words of Scripture, 'Mine eye is disordered because of anger'.^u Whereas of the other it is said, 'Whosoever hateth his brother is a murderer.' Great is the difference between an eye disordered, and clean put out: a mote disorders, a beam puts clean out."

St. Chrysostom^x shews that anger, like fire, is useful in its place: "Let the spark of anger be within us, so as to be ready for lighting at the right moment, not against ourselves, nor so as to involve us in numberless evils. See ye not how the fire in houses is kept apart, and not thrown about at random everywhere, neither among straw, nor among the linen, nor just where it may chance, that so there may not be danger, if a wind blow on it, of its kindling a flame: but whether a maid-servant have a lamp, or the cook light a fire, there is many an injunction given, not to do this in the draught of the wind, nor near a wooden panel, nor in the night-time: but when the night has come on, we extinguish the fire, fearing lest perchance, while we are asleep and there is none to help, it set fire, and burn us all. Let this also be done with regard to anger: let it not be scattered everywhere up and down in

^u Ps. vi. 8,—LXX.^x Hom. l., in Acts.

our thoughts, but let it be in some deep recess of the mind, that the wind arising from the words of him who is opposing us may not easily reach to it, but that it receive the wind (which is to rouse it) from ourselves, who know how to rouse it with due measure and with safety. If it receive the wind from without, it knows no moderation: it will set everything on fire: oftentimes when we are asleep this wind will come upon it, and will burn up all. Let it, therefore, be with us, in safe keeping, in such sort as only to kindle a light; for anger does kindle a light when it is managed as it ought to be: and let us have torches against those who wrong others, against the devil. Let not the spark lie anywhere as it may chance, nor be thrown about; let us keep it safe under ashes; in lowly thoughts let us keep it slumbering. We do not want it at all times, but when there is need to subdue and make tender, to mollify obduracy, and convict the soul."

Again, speaking against resenting insults, the same Father says^y, "Quench thine anger, that sharp sword; let it lie in its scabbard. If we have it unsheathed, we shall be apt to use it even when the time is not proper, being drawn on by it: but if it be hidden, though a necessity should arise, yet, while we seek it in order to draw it, the anger will be quenched."

So, again^z, he likens anger to a sheep-dog: "If there be in a sheep-fold a dog so savage as not to obey the command of the shepherd, nor to know his voice, all is lost and ruined. He is kept along with the sheep; but if he makes a meal on the sheep, he is useless, and is put to death. If he has learnt to obey thee, feed thy dog: he is useful when it is against the wolves, against robbers, and against the captain of the robbers that he barks, not against the sheep, not against friends. If he does not obey, he ruins all: if he learns not to mind thee, he destroys all. . . . If the dog be gentle with the sheep, but savage against those without, and keep vigilant watch, this is the excellence of a dog: and, be he ever so famished, not to devour the sheep: be

^y Hom. xv., in Act.

^z Hom. xvii., in Act.

he ever so full, not to spare the wolves. Such, too, is anger meant to be: however provoked, not to forsake gentleness; however at quiet, to be on the alert against evil thoughts: to acknowledge the friend, and not for any beating forsake him, and for all his caressing, to fly at the intruder."

So again the same Father^a: "What, then, is the proper time for anger? When we are not avenging ourselves, but checking others in their lawless freaks, or forcing them to attend in their negligence. And what is the unsuitable time? When we do so as avenging ourselves, . . . for as this last is superfluous, so is the first necessary and profitable. But most men do the contrary; becoming like wild beasts when they are injured themselves, but remiss and cowardly when they see despite done to another: both which are just opposite to the laws of the Gospel. Being angry, then, is not a transgression, but being so unseasonably."

See also Bishop Butler's Sermon on Resentment.

let not the sun go down upon your wrath:

For a similar expression see Deut. xxiv. 15. Trench^b has the following excellent remarks on the use of the word *παροργισμός*, ('wrath'). He says it is "a word not found in classical Greek, but several times in the Septuagint, (as at 1 Kings xv. 30; 2 Kings xix. 3,) and is not=*ὀργή*, however we may translate it 'wrath.' This it cannot be; for the *παροργισμός* at Eph. iv. 26, where only in the New Testament the word occurs, is absolutely forbidden; the sun shall not go down upon it; whereas under certain conditions *ὀργή* is a righteous passion to entertain. The Scripture has nothing in common with the Stoic's absolute condemnation of anger. It inculcates no *ἀπάθεια*, but only a *μετριοπάθεια*, a moderation, not an absolute suppression, of the passions, which were given to man that he should do a work with them. It takes no such a loveless view of other men's sins as his who said, *Ξεαντὸν μὴ τάρασσε· ἁμαρτάνει τις; ἐαυτῷ ἁμαρτάνει*^c. And even as Aristotle, in agreement with all deeper ethical writers of antiquity, had

^a Hom. xvi. (9), in Matt.

^b Synonyms of the New Test., p. 156, and foll.

^c Marcus Anton., iv. 46.

affirmed that, when guided by reason, anger is a right affection, so the Scripture permits, and not only permits, but when the fit occasion for it has arrived, demands it. This all the profound teachers of the Church have allowed. There is a ‘wrath of God,’ Who would not love good, unless He hated evil, the two being inseparable, so that either He must do both, or neither; a wrath also of the merciful Son of Man^d, and a wrath which righteous men not merely may, but as they are righteous, must feel; nor can there be a surer and sadder token of an utterly prostrate moral condition than the not being able to be angry with sin,—and sinners. St. Paul is not, therefore, as so many understand him, condescending here to human infirmity, and saying, ‘Your anger shall not be imputed to you as a sin, if you put it away before night-fall,’ but rather, ‘Be ye angry, yet in this anger of yours suffer no sinful element to mingle;’ there is that which may cleave even to a righteous anger, the *παροργισμός*, the irritation, the exasperation, (*exacerbatio*), which must be dismissed at once; that so, being defecated of this impurer element which mingled with it, that only which ought to remain, may remain.”

Commentators have understood the expression, ‘let not the sun go down,’ in three different ways: (1) of the material sun; q.d. let not your anger last beyond the day; (2) of the light of reason; q.d. let not your anger be so intense as wholly to obscure your reasoning powers; (3) of the Sun of righteousness, i.e. Christ; q.d. so moderate your anger, that the Sun of righteousness leave you not.

St. Chrysostom favours the first interpretation: he says, “Wouldest thou have thy fill of anger? One hour, or two, or three is enough for thee; let not the sun depart, and leave you both at enmity. It was of God’s goodness that he rose, let him not depart, having shone on men unworthy of it. For if the Lord of His great goodness sent him, and hath Himself forgiven thee thy sins, and yet thou forgivest not thy neighbour, look, how great an evil is this! And there is yet another besides this. Blessed Paul dreads the

^d Mark iii. 5.

night, lest overtaking in solitude him that is wronged, still burning with anger, it should again kindle up the fire. For as long as there are many things in the day-time to banish it, thou art free to indulge it; but as soon as ever the evening comes on, be reconciled, extinguish the evil whilst it is yet fresh; for should night overtake it, the morrow will not avail to extinguish the further evil which will have been collected in the night. Nay, even though thou shouldst cut off the greater portion, and yet not be able to eradicate the whole, it will again supply a part of what is left for the following night, to make the blaze more violent. And just as, should the sun be unable by the heat of the day to soften and disperse those particles of air, which have been formed during the night and condensed into cloud, they afford material for a tempest, night overtaking the remainder, and feeding it again with fresh vapours: so also is it in the case of anger."

So also Theodoret^e: "For knowing that the motions of anger are of nature, but not of the will, he shrank from laying down as law things which were very burdensome, and perhaps even impossible; but to the motion of nature, and the tempest of wrath, he sets as a limit the period of the day; bidding us stifle it with reason, and check it with a bridle; and not permitting it to advance beyond the bounds."

See also St. Chrysostom^f: "We are commanded to have only one enemy, the devil. With him be thou never reconciled! But with a brother, never have a heart at enmity! And if there should be any narrowness of soul, let it be only an ephemeral thing, and never last beyond a day's space. For 'let not the sun,' he saith, 'go down upon your wrath.' For if, before evening, you are reconciled, you will obtain some pardon from God. But if you remain longer at enmity, that enmity is no longer the result of your being suddenly carried away by anger and resentment, but of wickedness, and of a foul spirit, and one that practiseth malice. And this is not the only terrible part of the affair, that you deprive yourself of pardon, but that the right course becomes

^e Religious History, 'Eusebius,' (iv.)

^f Hom. xx. 13, in Stat.

still more difficult. For when one day is past, the shame becomes greater; and when the second has arrived, it is still further increased; and if it reach a third, and a fourth day, it will add a fifth. Thus the five become ten; the ten, twenty; the twenty, an hundred; and henceforth the wound will become incurable; for as time goes on, the breach becomes wider.”

See also St. Chrysostom, Hom. xvi. 12, in Matt., and Hom. xli. (5), in Act.; also Hom. iv. (4), in Joh., where he has some very forcible remarks upon the victory which may be gained over self, as well as upon the ridiculousness of anger.

St. Augustine^c adopts the third interpretation when he says that “this is understood not of this visible sun which holds as it were the zenith of glory among the rest of the visible creation, and which can be seen equally by us and by the beasts; but of that Light which none but the pure hearts of the faithful see; as it is written, ‘That was the true Light, which lighteneth every man that cometh into the world.’”

Again^b, after mentioning the literal sense, he goes on to say, “Christ, the Truth, is our Sun of Righteousness; not this sun which is worshipped by Pagans and Manichæans, and is seen by sinners even; but that other Sun, by Whose truth human nature is enlightened, at which the angels rejoice: but the weakened vision of the heart of man, although it quails beneath His rays, is purified nevertheless to contemplate Him by His commands. When this Sun hath begun to dwell in a man by faith, let not the wrath, which is born within thee, so far prevail against thee, that it should go down upon thy wrath, that is, that Christ should abandon thy soul; for Christ will not dwell with thy wrath. For He seemeth as it were to go down from thee, when thou dost go down from Him; for anger, when it hath become inveterate, becomes hatred; when it hath become hatred, thou art at once a murderer. And no wonder if he abide in darkness, from whom the Sun hath gone down.”

^c Hom. xxv. 5, in Nov. Test.

^b In Ps. xxvi. exp. 2.

Plutarchⁱ tells us that the disciples of Pythagoras, after the disputations of the day, used to kiss and shake hands before they retired. An admirable example for Christians to follow. William the Conqueror caused the curfew-bell to be tolled every night, so that people should cover their fires; and well would it be if they were now admonished every night of the necessity of covering their passions. It is related of Leontius Patricius, that being exceedingly angry with John, Patriarch of Alexandria, at evening the Patriarch sent a servant to him with this message, 'Sir, the sun has set.' It had the desired effect, for Leontius, recovering from his rage, was reconciled to the Patriarch.

27. Neither give place to the devil.

'Place,' i.e. opportunity of action.

This verse may be explained in two ways: (1) do not lend your ear to a calumniator (*διάβολος*), since you will only be more likely to be provoked to wrath by his ill-natured words: *διάβολος* is used in this sense 1 Tim. iii. 11; 2 Tim. iii. 3; Tit. ii. 3. (2) Do not, by giving way to excessive anger, furnish an opening to Satan, who is ever standing at the door, and watching his opportunity for entering. This last is undoubtedly the best sense.

St. Jerome remarks, (and it is a comforting thought,) "Potestas diaboli non in temeritate illius, et jactantiâ, sed in tuâ est voluntate."

28. Let him that stole steal no more :

Ὁ κλέπτων is here put by a Hebraism for *ὁ κλέψας*. They often use the participle of the present to express aorist sense. This word must be understood as comprising every kind of fraud.

For some admirable remarks on the character of the *κλέπτης* as distinguished from the *λῃστής*, see Trench, "Synonyms of the New Testament," p. 185, and following.

but rather let him labour, working with his hands the thing which is good,

St. Paul adds this, since idleness is often the occasion of

ⁱ De Am. Frat.

theft; and even where this is not the case, honest labour for the purpose of restitution should ever follow upon the forsaking of the sin. The Apostle would have them learn some *useful* handicraft^k; this is shewn by the addition of the words, 'the thing which *is good*,' since the persons of whom he is speaking had worked before, but only for an *evil* end. Seneca used to say that he would rather be sick in his bed than be idle. And St. Bernard^l says, "Homo si laborem refugit, non facit ad quod natus est." The reason why the prohibition of *thieving* and the exhortation to *labour* are so closely connected, will be seen by remembering what Phocylides says^m:—

Ἐργάζεο, μοχθῶν ὥς ἐξ ἰδίων βιοτεύσης·

Πᾶς γὰρ ἀεργὸς ἀνὴρ ζῶει κλοπῖμων ἀπὸ χειρῶν.

St. Augustineⁿ, speaking of the necessity of people following honest trades, brings forward St. Paul as an example. "One thing I know," he says, "that he neither did steal, nor was a house-breaker, or highwayman, nor chariot-driver, or hunter, or player, nor given to filthy lucre: but innocently and honestly wrought things which are fitted for the uses of men: such as are the works of carpenters, builders, shoemakers, peasants, and suchlike. For honesty itself reprehends not what their pride doth reprehend, who love to be called, but love not to be, honest. The Apostle, then, would not disdain either to take in hand any work of peasants, or to be employed in the labour of craftsmen. For he who saith, 'Be ye without offence to Jews and to Greeks, and to the Church of God,' before what men he could possibly stand abashed, I know not. If they should say, the Jews; the Patriarchs fed cattle: if the Greeks, whom we call also Pagans; they have had philosophers, held in high honour, who were shoemakers: if the Church of God; that just man, elect to the testimony of a conjugal and ever-during virginity, to whom was betrothed the Virgin Mary who bore Christ, was a carpenter. Whatever, therefore, of these with innocence and without fraud men do work, is good."

^k See 1 Cor. iv. 12; 1 Thess. iv. 11; Tit. iii. 14. ^l De Contem. ad Cler.

^m Ποίημα Νοητικόν, ver. 144.

ⁿ De Opere Monachorum, 14.

that he may have to give to him that needeth.

So that not only he may have enough to supply his own necessities, but may be able also to relieve the wants of others. These words are intended as a caution against avarice, and heaping up money for selfish purposes. Or it may be considered a sort of restitution, that in relieving the necessities of others he removes from them that temptation whereby he has fallen himself.

29. Let no corrupt communication proceed out of your mouth,

The word *σαπρός* ('corrupt') properly means 'putrid,' and when applied to conversation, signifies that which is 'filthy,' 'disgusting,' 'malicious,' and the like. All communication, in fact, which has a poisonous character.

St. Chrysostom enquires, "What is 'corrupt speech?' That which is said elsewhere to be also 'idle, backbiting, filthy communication, jesting, foolish talking.'" This kind of conversation is directly opposed to that which the Apostle speaks of in Col. iv. 6, "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." See also Mark ix. 50.

The words 'proceed out of your mouth' are well added, as shewing that even if such kind of speech rises on the tongue, it is to be promptly checked, and not to be permitted to issue out of the mouth.

Gorranus points out that 'corrupt communication' is manifold: (1) *sermo falsus*; (2) *sermo otiosus*; (3) *sermo inhonestus*; (4) *sermo indiscretus*; (5) *sermo importunus*; (6) *sermo detractorius*; (7) *sermo sophisticus*; (8) *sermo immoderatus*; (9) *sermo iniquus*; (10) *sermo superbus*.

but that which is good

In strong contrast to the 'corrupt communication' just mentioned.

to the use of edifying,

Πρὸς οἰκοδομὴν τῆς χρείας; i. e. so that the *particular need* of the hearer be borne in mind, whether he requires

reproof, comfort, counsel, &c. This is the consideration which is to regulate conversation, and it is only 'good' when adjusted by this rule. St. Chrysostom says, "What edifies thy neighbour, that only speak, not a word more. For to this end God gave thee a mouth and a tongue, that thou mightest give thanks to Him, that thou mightest build up thy neighbour. So that if thou destroy that building, better were it to be silent and never to speak at all. For indeed the hands of the workmen, if instead of raising the walls, they should learn to pull them down, would justly deserve to be cut off."

that it may minister grace unto the hearers.

See Col. iv. 6. This may mean either (as Theodoret understands it) that it may be *acceptable* to those who hear, and so draw them into paths of holiness, (see Luke iv. 22;) or, may make them *partakers* of *your grace*, "for" (says St. Chrysostom) "as sweet ointment gives grace to them that partake of it, so also does good speech. Hence it was, moreover, that one said, 'Thy name is an ointment poured forth'.^o It caused them to exhale that sweet perfume."

30. And grieve not the Holy Spirit of God,

This is a remarkable verse, and has given rise to much and sharp discussion. SS. Chrysostom, Ambrose, Theodoret, Jerome, and others connect these words with what immediately goes before, making the meaning to be that the Holy Ghost is grieved by foul and impure conversation. St. Augustine^p, after denying that the Holy Ghost can be 'grieved,' 'since He has eternal and unchangeable happiness,' proceeds to say that the expression refers to the faithful, who are dwelt in by the Holy Ghost, and who are 'grieved' when they see a brother yielding himself to unholy conversation, &c. It is best, however, to consider that the Apostle is here speaking of the Holy Ghost *ἀνθρωποπαθῶς*, as in other instances God is said to be *angry*, and to be influenced by passions, which being essentially *human*, can have no place in the Divine Nature. And so in this

^o Cant. i. 3.

^p Lib. iv. de Gen., c. 9.

way the Holy Ghost may be said to *rejoice* and to abide with us, when we adhere to what is right; and to be *grieved* and leave us, when we turn aside to what is wrong; for it cannot be supposed that since our bodies are His temples, He can look on as an unconcerned Spectator when they are being made the receptacles of filth and pollution.

Tertullian⁹, speaking of the peace and gentleness which are due where the Holy Spirit is, says, "God hath taught us to deal with the Holy Spirit,—as being according to the goodness of His Nature, tender and delicate,—tranquilly, and gently, and quietly, and peaceably; not to disquiet Him by madness, nor by wrath, nor by anger, nor by grief."

Even the heathen were not altogether ignorant of the working of God's Spirit, for Seneca^r says, "Ita dico, Lucili; sacer intra nos Spiritus sedet bonorum malorumque nostrorum observator et custos: hic prout à nobis tractatus est, ita nos ipse tractat."

whereby ye are sealed

'Εν ϕ , 'in Whom,' better than 'by Whom.' For 'sealed,' see observations on chap. i. 13.

unto the day of redemption.

Εἰς ἡμέραν ἀπολυτρόσεως. For this last word see chap. i. 7 and 14. Œcumenius understands this to refer to the day of Baptism, when the sealing takes place. This is well called 'the day of redemption,' since it is the time when the *general* redemption which was wrought upon the Cross is applied to *individual* souls. In this case the preposition *eis* must be taken for *ἐν*, which is by no means uncommon. Others, however, as St. Jerome, understand by this expression the day of the Resurrection, as if the Apostle's meaning was that the faithful had been sealed with the Holy Spirit, so that they should preserve the mark whole and unblemished to that day. Both interpretations give a good sense; but perhaps the last is more in accordance with our Lord's words^s, "And when these things begin to come to pass, then look up, and lift up your heads, *for your redemption*

⁹ De Spect., vi. 15.

^r Ep. xli.

^s Luke xxi. 28.

draweth nigh." Alford very rightly says, "So far from the doctrine of final perseverance being involved here, there could hardly be a plainer denial of it by implication. For in what would issue the *grieving* of the Holy Spirit if not in quenching His testimony, and causing Him to depart from them?"

31. St. Chrysostom says, "As bees will never settle down in an unclean vessel—and this is the reason why those who are skilled in these matters sprinkle the spot with perfumes, and scented ointments, and sweet odours, and the wicker baskets also, in which they will have to settle as soon as they come out of the hives, with fragrant wines, and all other sweets, that there may be no noisome smell to annoy them, and drive them away again—so in truth is it also with the Holy Spirit. Our soul is a sort of vessel or basket, capable of receiving the swarms of spiritual gifts; but if there shall be within it gall, and bitterness, and wrath, the swarms will fly away."

Let all bitterness,

This means 'unkind and provoking speeches.' "He has banished lying," says St. Chrysostom, "he has banished anger. Now, again, he is pointing out how that evil may be yet more entirely eradicated; if we be not, saith he, bitter in spirit." He then goes on to shew, that as the bile, when it becomes excessive, poisons the blood, and at last destroys life, so bitterness "inflames the thoughts and carries away its captive to the abyss of hell."

and wrath, and anger,

Kaì θυμός καὶ ὀργή. These words must not be taken, as Rosenmüller, to mean no more than *ira sæva*. It may be, and undoubtedly is, difficult to draw an accurate distinction between them, since there are a number of places in which they are used indifferently, but still there *is* a distinction to be observed. Trench^t says that in *θυμός* is more of the turbulent commotion, the boiling agitation of the feelings,

^t Synonyms of the New Testament, p. 154, foll.

either presently to subside and disappear, or else to settle down into *ὀργή*, wherein is more of an abiding and settled habit of mind, with the purpose of revenge." He quotes Gregory Naz., Carm. ii. 34:—

θυμὸς μὲν ἔστιν ἀθρόος ζέσις φρένος,
'Οργή δὲ θυμὸς ἐμμένων.

and clamour,

St. Chrysostom says, "What now, and dost thou take away clamour also? Yes, for the mild man must needs be of such a character, because clamour carries anger as a horse his rider; tie the horse's feet, and you will throw the rider. . . . It contributes, then, no little to this end to discipline the soul never to raise the voice and cry aloud at all. Cut off clamour, and thou wilt clip the wings of anger, thou art quelling the first rising of the heart. For as it is impossible for a man to wrestle without lifting up his hands, so is it not in nature that he should be entangled in a quarrel without lifting up his voice. Bind the hands of the boxer, and then bid him strike; he will be unable to do so. So likewise will wrath be disarmed. But clamour raises it, even where it does not exist."

Again the same Father^u says, "If we are careful not to be loud in speech (*κράζειν*), we shall find this the best path to sobriety of conduct (*φιλοσοφίαν*). And therefore Paul would take away clamour as well as anger, when he says, 'Let all anger and clamour be put away from you.'"

and evil speaking,

Alford describes this as "the more chronic form of *κραυγή* ('clamour')—the reviling another, not by an outbreak of abuse, but by the insidious undermining of evil surmise and slander." Calvin (quoted by Trench, "Synonyms of the New Test.," p. 215) says "*βλασφημία* ('evil speaking') est apertius probum, quum quispiam graviter et atrociter proscinditur."

St. Chrysostom calls upon us to "observe the progress of mischief. Bitterness produces wrath, wrath anger, anger

^u Hom. xxvi., in Joh.

clamour, clamour evil speaking, that is, revilings; next, from evil speaking it goes on to blows, from blows to wounds, from wounds to death."

be put away from you,

Implying that it is not merely to be restrained for a time, but entirely to be removed. Compare verse 22.

with all malice :

Σὺν πάσῃ κακίᾳ. He adds this since it is possible for a man to *feel* all the motions of anger, and yet be restrained by prudential motives from shewing it. 'With all malice' shews that the *feeling*, as well as its *outward manifestation*, must be laid aside.

Calvin (quoted by Trench, "Synonyms of the New Test.," p. 42,) says of κακία, "Significat hoc verbo (Apostolus) *animi pravitatem* quæ humanitati et æquitati est opposita, et malignitas vulgò nuncupatur."

32. St. Chrysostom says, "If we are to attain to the kingdom of heaven, it is not enough to abandon wickedness, but great exercise of the virtues is required also. To be delivered indeed from hell, we must abstain from wickedness; but to attain to the kingdom, we must cleave fast to virtue." He then quotes Matt. xxv. 34, and after commenting on it, proceeds: "Let us not, then, foolishly ask such questions as these, What place shall he occupy who has done neither any evil nor any good? The very not doing good is in itself doing evil. Tell me, if thou hadst a servant who should neither steal, nor insult, nor contradict thee, who moreover should keep from drunkenness and every other kind of vice, and yet should sit perpetually in idleness, and not doing one of those duties which a servant owes to his master, wouldst thou not chastise him? wouldst thou not put him to the rack? Doubtless, thou wilt say, I would. And yet, forsooth, he has done no evil. No, but this is in itself doing evil. . . . And therefore the blessed Paul also, in leading us away from sin, leads us on to virtue. For where, tell me, is the advantage of all the thorns being cut out, if the good seeds be not sown? For

our labour, if it remain unfinished, will come round and end in the same mischief. And therefore Paul also, in his deep and affectionate anxiety for us, does not let his admonitions stop at eradicating and destroying evil tempers, but further urges us at once to evidence the implanting of good ones."

And be ye kind one to another,

As Abraham was to Lot^x.

'Be ye kind,' he says, for if, when the thorns are plucked up, the field remains fallow, it will again bear unprofitable weeds. And therefore there is need to anticipate its unoccupied and fallow state by the setting of good seeds and plants. He destroys 'anger,' he puts in 'kindness.'

tender-hearted,

Εὐσπλαγχνοί: see Col. iii. 12. For the use of the word *σπλάγχνον*, see Phil. i. 8.

forgiving one another,

Χαρίζόμενοι ἑαυτοῖς: *donantes vobismet ipsis*^y. *Χαρίζεσθαι* is 'to forgive freely, or gratuitously,' and so becomes very emphatic in this place. The expression may be taken *generally* of performing any act of kindness, and then the *ἑαυτοῖς* will signify that he who does good to another, is in reality serving himself. But it cannot be doubted that there is here intended a special reference to the *forgiveness of injuries*.

even as God for Christ's sake hath forgiven you.

The expression *ἐν Χριστῷ* means more than 'for Christ's sake,' see 2 Cor. v. 19, 20; it signifies God manifested in Christ, in all that He did and suffered for our sake.

St. Chrysostom shews that though we are called upon to imitate Christ, yet in reality there is no comparison between the forgiveness He has extended to us, and that which we are able to shew to an offending brother. "For if thou indeed shouldest at this moment forgive any one, he will forgive thee again in return; whereas to God thou hast neither given nor forgiven anything. And thou indeed

^x Gen. xiii. 8.

^y St. Jerome.

art forgiving a fellow-servant; whereas God is forgiving a servant, and an enemy, and one that hates Him." Compare with this verse Matt. xviii. 21, to end.

CHAP. V.

VER. 1. Be ye therefore followers of God,

More properly, *imitators* of God. A further exhortation to forgiveness of injuries. At the end of the last chapter the Apostle had been speaking of the duty of being kind and forgiving, and he now supplies a fresh motive for this, drawn from the relationship between parent and child; q.d. 'If God, who is your Father, has forgiven you in Christ, *therefore*, as being His children, you are bound to shew forgiveness one towards another.'

The expression 'followers of God' resembles Matt. v. 48, "Be ye therefore perfect, even as your Father which is in heaven is perfect;" not, however, that this is to be understood, as the Pelagians took it, that man could live altogether *without* sin, but as shewing (as St. Augustine^z explains) that a man may be perfect in one respect who is not so in another; or that, being perfect in all graces, and wanting none, he may yet not have them in that intensity which God requires.

St. Jerome remarks, that in writing to the Corinthians^a, the Apostle says, "Be ye followers *of* ME, even as I am also of Christ," whereas here he bids the Ephesians be 'followers of God.' He accounts for the difference of address by supposing that the Corinthians were as yet only in the condition of 'babes in Christ,' and so incapable of appreciating a very high standard of perfection; while the Ephesians, on the other hand, as being more deeply versed in divine things, could with propriety be directed to God as the Model for their imitation.

^z De Pecc. Mer. et Rem., lib. ii. c. 15.

^a 1 Cor. xi. 1.

So St. Chrysostom^b, after saying that St. Paul set himself forth for the imitation of the Corinthians, "not in self-exaltation, but implying that virtue is an easy thing," proceeds: "On the other hand, writing to the Ephesians, he interposes no mention of himself, but leads them all straight to the one point. 'Be ye followers of God' is his word. But in this place, since his discourse was addressed to weak persons, he puts himself in by the way."

as dear children ;

i.e. of God. St. Chrysostom says, "Behold yet another and nobler incitement:—'as dear children,' saith he. Ye have yet another cogent reason to imitate Him, not only in that ye have received such good at His hands, but also in that ye are made His children. And since not all children imitate their fathers, but those which are dear, therefore he saith 'as dear children.'"

Theodoret says, "Ye have been counted worthy of adoption, and call God Father, therefore shew yourselves emulous of the relationship, (*ζηλώσατε τοιγαροῦν τὴν συγγενείαν*)."

St. Augustine^c says, "Lest ye should think it too high a thing to imitate Christ, hear the Apostle saying, 'Forgiving one another, even as God in Christ hath forgiven you.' They are the Apostle's words, not mine. Is it, indeed, a proud thing to imitate God? Hear the Apostle, 'Be ye imitators of God, as dearly beloved children.' Thou art called a child: if thou refuse to imitate Him, why seekest thou His inheritance?"

See also St. Chrysostom^d: "And how, it may be said, is it possible to be a son of God? By being free from all passions, and shewing gentleness to them that affront and wrong us. For thy Father is so to them that blaspheme Him. Wherefore, though He says various things at various times, yet in no case does He say that ye may be like your Father; but when He says, 'Pray for them that despitefully use you, do good to them that hate you,' then He brings in this as the reward. For there is nothing that brings us so

^b Hom. xiii. (5), in 1 Cor.

^c Hom. lxiv. 3, in Nov. Test.

^d Hom. xix., in Rom.

near to God, and makes us so like Him, as this well-doing. Therefore Paul also, when he says, 'Be ye followers of God,' means them to be so in this respect."

2. And walk in love,

"Behold here," says St. Chrysostom, "the groundwork of all! So, then, where this is, there is no wrath, no anger, no clamour, no evil-speaking, but all are done away. Accordingly he puts the chief point last."

For the word 'walk,' see chap. ii. 2; it implies the active exercise of love, and daily progress in it. It is not enough that Christians forgive one another their offences, but they must also 'walk' (i.e. progress) 'in love,' since in order to be imitators of God, they must not love in word, but in deed and in truth.

as Christ also hath loved us,

He does not say 'loved,' as though Christ does not love us *now*; he rather wishes to call attention to that crowning act of love, whereby on the altar of the Cross He gave Himself 'a sacrifice to God for us.' Theodoret thinks that St. Paul exhorts to love by the example of Christ, in order to shew the equality of the Father and the Son, 'for having exhorted us to imitate God, he commanded the same concerning the Son also.'

and hath given Himself for us

Καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, 'hath yielded Himself,' i.e. to death: see Gal. ii. 20.

'Himself' is emphatic. It was not *another* that He surrendered, but His own most sacred Body.

Ὑπὲρ ἡμῶν, 'on our behalf.'

This sentence shews the *willingness* with which Christ accomplished the work of redemption. "That thou mayest not then think it an act of necessity," says St. Chrysostom, "hear how he saith, not simply that He died, but that He gave Himself."

Though the Apostle does not plainly say so, yet he evidently infers that, when occasion arises, we ought to follow the example of Christ, and lay down our lives for the welfare

of the brethren. See 1 John iii. 16, "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren."

an offering and a sacrifice to God

It is usual to consider that *προσφορά* (מִנְחָה), translated 'offering,' means any kind of oblation, while *θυσία* (זֶבֶח), 'sacrifice,' is used only of victims which are slain. So Rosenmüller. If this definition is correct, Christ was our *προσφορά* in the circumstances which preceded His Passion, and our *θυσία* in His Death. Some have thought that these words refer to the twofold sacrifice which Christ made of Himself; the one unbloody, when He instituted the Holy Eucharist; and the other bloody, when He hung upon the Cross. It is not improbable, however, that the Apostle may have used the words without any very special reference to their distinctive meaning, in order to bring out as strongly as possible the *reality* of the offering of Himself which Christ made.

for a sweet-smelling savour.

Εἰς ὁσμὴν εὐωδίας: see Phil. iv. 18. This expression occurs first of all in Gen. viii. 21, and is used of the victims slain in sacrifice, Levit. i. 9, iii. 16, iv. 31. St. Paul, in thus attributing to the Deity human feelings, is only adopting an idea very familiar to the ancients. Since sacrifices were offered for the purpose of appeasing Him, they were therefore said to have a pleasant savour before Him. When applied to the offering of Christ, the expression means that it thoroughly satisfied the claims of God's justice, and turned away His wrath.

3. But fornication,

He now proceeds to a mention of those sins which chiefly prevailed at Ephesus; intending, no doubt, an allusion to the followers of Simon Magus, and their abominable practices.

It was highly necessary that there should be a special and emphatic prohibition against 'fornication,' since some even of the philosophers were so far from disapproving of it, that they asserted there was no disgrace attaching to it. Those,

therefore, who had been recently converted from a heathen state, and who probably would have indulged largely in sins of the flesh, would stand in need of caution against this sin. See Acts xv. 29.

and all uncleanness,

Embracing every kind of lust. Primasius explains it as follows:—"In hoc loco ceteræ extraordinariæ voluptates, ipsarum quoque opera nuptiarum, si non verecundè, et cum honestate, quasi sub oculis Dei fiant, tantum ut liberis serviatur, 'immunditia' nominantur."

or covetousness,

ἡ πλεονεξία. For this word, see observations on chap. iv. 19. St. Jerome says, "It does not signify avarice, by which we desire to heap up money, but the lusts for insatiable pleasure; that is to say, when a person, who is insatiable and unsated, hurries through all kinds of vileness and lasciviousness." No doubt this is the true meaning of the word in this place; otherwise it would be difficult to say what connection there can be between 'covetousness,' (in the ordinary acceptation of the word,) and 'fornication' and 'uncleanness.'

let it not be once named among you,

See 1 Cor. v. 1. So anxious is the Apostle to guard the Ephesian converts against these vices, that he desires that their *names* should not be mentioned among them; lest, by becoming familiarized with unholy sounds, they should lose that horror which all right-minded Christians should feel for the sin which they denote. A thoughtful person may well be tempted to enquire what the Apostle would have said to the display of prostitution in our streets, and the character of our public amusements? It would seem that our tone of morality is far below even that of the ancient Lacedæmonians. They would not allow plays to be acted in their country, lest something should be said or done, either in jest or earnest, against the laws, and yet fashionable audiences can be collected in all the capital cities of Europe to listen to plays and operas, the whole structure of which is an outrage upon religion and morality.

Tertullian *De Spectaculis* should be read through in reference to this subject. In chap. xvii. he treats the immodesty of theatres as something too shocking to be spoken of: he calls them "the private council-chamber of immodesty, wherein nothing is approved save that which elsewhere is disapproved. Wherefore its chief grace is for the most part finely framed out of filthy lewdness, such as the Atellan acteth, such as the buffoon representeth even under the character of women, banishing their distinctive modesty, so that they may blush at home more easily than at the theatre; such as, finally, the pantomime submitteth to in his own body from his childhood, that he may be able to be an actor. The very harlots also, the victims of the public lust, are brought forward on the stage, more wretched in the presence of women, from whom alone they were wont to conceal themselves, and are bandied about by the mouths of every age, and every rank; their abode, their price, their description, even in matters of which it is not good to speak, is proclaimed. I pass over the rest in silence, which indeed it were fitting should remain hid in its own darkness and dens, lest it pollute the day."

as becometh saints;

For how is it possible to preserve the *sanctity* of the body while indulging in lusts which tend to degrade it to the level of the beasts? If Christians are 'saints' by their calling, they should use their utmost endeavour to make themselves worthy of the name by being saintly in their lives.

St. Chrysostom^e likens fornication to "a swine full charged with mire, who, wherever he enters, fills all places with his ill savour, and chokes the senses with dung." And again^f, after quoting Heb. xii. 14, "holiness, without which no man shall see the Lord," he continues, "By 'holiness,' meaning chastity, so that it behoved each to be content with his own wife, and not have to do with any other woman; for it is impossible that one not so contented should be saved; he must assuredly perish, though he have ten thousand right

^e Hom. v., in Thess.

^f Hom. lxiii., in Joh.

actions, since with fornication it is impossible to enter into the kingdom of heaven."

See also St. Augustine, Hom. cxii., in Nov. Test., throughout.

4. Neither filthiness,

St. Thomas Aquinas says that this "consistit in tactibus, amplexibus, et osculis libidinosus." It seems better, however, to refer it to *conversation*, in contrast with 'uncleanness' in *act*, verse 3.

St. Chrysostom^g says it is "better to vent rottenness from the mouth than a filthy word." And a little further on, "God hath set perfumes in thy mouth, but thou storest up words of fouler odour than a corpse, and destroyest the soul itself, and makest it incapable of motion."

nor foolish talking,

Καὶ μωρολογία,—*stultiloquium*, Vulg. This word means, in the first instance, 'foolish speaking' in general, but the context may here be well thought to require its application to obscene and filthy discourse. In Scripture phraseology, *uncleanness* is meant by *folly*. 'Folly in Israel' is adultery. See Gen. xxxiv. 7; Deut. xxii. 21; Judg. xx. 6; 2 Sam. xiii. 12.

St. Bernard^h well says, "Nugæ in ore sæcularis, nugæ; in ore sacerdotis blasphemiae."

nor jesting,

^αΗ ἐντραπελία. The proper rendering of this word is 'équivoque,' that which may be taken in a double sense. Trenchⁱ says of this word that, "derived from ἐν and τρέπεσθαι, that which *easily turns*, and in this way adapts itself to the shifting circumstances of the moment, to the moods and conditions of those with whom at the moment it may deal, it has not of necessity, nor indeed had it more than slightly and occasionally in classical use, that evil signification which, in the use of the Apostle and of the ethical writers of the Church, it exclusively acquired. That St. Paul

^g Hom. vi. (4), in 2 Cor.

^h II. De Consid. 15.

ⁱ Synonyms of the New Testament, p. 140, and foll.

himself could be εὐτράπελος in the better sense of the word, he has given the most illustrious proof in Acts xxvi. 29. . . . Aristotle, as is well known, gives praise to the εὐτράπελος, or ἐπιδέξιος^k, as one who observes the due mean between the βωμολόχος and ἄγριος, or σκληρός. He is no mere γελωτοποιὸς, or buffoon; but in whatever pleasantry or banter he may allow himself, he is still χαρίεις, or 'refined,' never exceeds the limits of becoming mirth, nor ceases to be the gentleman. Deisen traces well the downward progress of the word:—'Primum est de facilitate in motu, tum ad mores transfertur, et indicat hominem temporibus inservientem, diciturque tum de sermone urbano, lepido, faceto, imprimis cum levitatis et assertionis simulationis notatione.' . . . But the fineness of the form in which evil might array itself could not make a Paul more tolerant of the evil itself; he did not consider that sin, by losing all its coarseness, lost half or any part of its mischief; he would have reckoned, on the contrary, that it might so become far more dangerous than it was before. In the finer talk of the world, its 'persiflage,' its 'badinage,' there is that which would attract many whom scurrile buffoonery would only revolt and repel, who would in like manner be in no danger of lending their tongue to speaking, or their ear to hearing, foul-mouthed and filthy abuse. A far subtler sin is noted here than in either of the other words, (μωρολογία, αἰσχρολογία,) and not a few would be now touched whom the preceding monition would have failed to find out. It belongs to the εὐτράπελος, as Chrysostom notes, ἀστεῖα λέγειν. The very profligate old man in the *Miles Gloriosus* of Plautus¹, who at the same time prides himself, and with reason, on his wit, his elegance, his refinement, is exactly the εὐτράπελος: and remarkably enough, when we remember the εὐτραπελία, being only expressly and by name forbidden once in Scripture, is forbidden to Ephesians, we find him bringing out that all this was to have been expected from him, being that he was an Ephesian,—

'Post *Ephesi sum natus*; non enim in Apulis, non Animulæ.'

While, then, by all these words (μωρολογία, αἰσχρολογία,

^k Eth. Nic., iv. 8.

¹ iii. 1. 42—52.

εὐτραπελία) are indicated sins of the tongue, it is yet with a difference. In *μωρολογία* the foolishness, in *αἰσχρολογία* the foulness, in *εὐτραπελία* the false refinement, of discourse which is not seasoned with the salt of grace, are especially noted and denounced."

which are not convenient :

i. e. fitting ; as not conducing to the main end of our lives ; "For what," says Œcumenius, "have these things to do with us? There is nothing in common between us and them. For the present life is not for laughter and jesting, but for suffering and conflict."

but rather giving of thanks.

Ἀλλὰ μᾶλλον εὐχαριστία. Since *εὐχαριστία* is here used in contrast with *αἰσχροότης*, *μωρολογία*, and *εὐτραπελία* just mentioned, it may well mean graciousness in our words and sayings,—das Gefällige und Angenehme in unsern Reden. So *λόγος εὐχάριστος*^m is *sermo gratiæ plenus*. St. Jerome interprets in this way. St. Ambrose, however, and others think that thanksgiving to God is intended ; in which case the Apostle's meaning will be, that so far from impure conversation having place among Christians, there should be continual ascription of praise and thanksgiving to God for all His mercies. This gives a very good sense, but the former interpretation seems preferable.

St. Chrysostomⁿ has the following : "It becometh not us then to be continually laughing, and to be dissolute and luxurious, but it belongs to those upon the stage, the harlot women, the men that are trimmed for this intent, parasites, and flatterers ; not them that are called unto heaven, not them that are enrolled into the city above, not them that bear spiritual arms, but them that are enlisted on the devil's side. For it is he, yea, it is he, that even made the thing an art, that he might weaken Christ's soldiers, and soften the nerves of their zeal."

5. It is probable that this verse is introduced to impress

^m Cyrop. ii. 2.

ⁿ Hom. vi. (10), in Matt.

the Ephesians as strongly as possible with the heinousness of the sins of which he has just been speaking, against those false teachers who maintained that God had forbidden them more for the sake of inspiring fear, than because He hated them. See observations at commencement of verse 3.

For this ye know,

The expression in the original signifies very much more than this—*ἵστε γινώσκοντες*, 'you are people in a condition to understand,' since the holiness of your profession must have furnished you with the knowledge.

that no whoremonger,

St. Jerome notices that although the Apostle has previously made mention of *six* vices°, he here specifies only *three* as finally excluding from the kingdom of heaven. He explains this by saying that some allowance is made for sins of the tongue, since he who never offends in that particular is altogether a perfect man, and that though indulgence in these may not entirely shut us out from heaven, yet it will be the means of bringing us down to a lower degree of glory, inasmuch as "one star differeth from another star," and there are "*many* mansions" (i. e. manifold in degree) in our "Father's house."

nor unclean person,

**Ἡ ἀκάθαρτος*: the same probably as the *μαλακοί* and *ἀρσενοκοῖται* in 1 Cor. vi. 9, alluding to unnatural crimes which were so commonly practised.

nor covetous man,

For *πλεονέκτης*, 'covetous,' see verse 3. It is plain that the *πλεονέκτης* here must be the person who practises *πλεονεξία* spoken of there.

who is an idolater,

Idolatry is called fornication by the Prophets, (see Jer. iii. 9; Ezek. xvi. 15, 29,) what more natural then than that

° vers. 3, 4.

in the New Testament fornication should be spoken of as idolatry? since the man who gives unrestrained licence to his lusts makes them his god, according to the most true saying of St. Bernard^p, “Quod quisque præ cæteris colit, id sibi Deum constituisse probatur.” It is probable that St. Paul has spoken so strongly of sins of the flesh in consequence of the tenets of the followers of Simon Magus, who taught that the indulgence of even their worst passions was a sacrifice acceptable to God. See Epiphanius. Hæres. 26.

hath any inheritance

It must not be inferred from these words that St. Paul intends to exclude those who have committed sins of uncleanness from all hope of pardon. His words have reference to such as *live* in the practice of such sins, and have never truly repented of them. This sense is conveyed much more clearly than it would have been had the Apostle made use of the future tense; it is not, ‘no whoremonger &c. shall ever have access to the kingdom,’ but, ‘no whoremonger &c. *hath*’—that is to say, while he continues to be such—‘*any covenant of access*, any present hope of succeeding at a future time to the kingdom of Christ and of God.’

in the kingdom of Christ and God.

This must not be understood as though Christ was not God, or as if His kingdom was different from God’s kingdom. The words point to one and the self-same heavenly kingdom, which is *God’s*, as being its natural Sovereign, and *Christ’s*, as being in His Human Nature made King by the Father. Or, it may be that it is *Christ’s* kingdom, since it is purchased for the elect by His merits; and *God’s*, since all good things spring from Him.

St. Cyprian^q says, “Nor let the new heretics flatter themselves in this, that they say they do not communicate with idolaters; whereas there are amongst them both adulterers and covetous, who are held convicted in the guilt of idolatry, according to the Apostle, who says, “For know this and understand, that no whoremonger, nor unclean person, nor

^p De Continentu Mund.

^q Ep. lv. 23.

covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." For since our bodies are the members of Christ, and we are each of us the temple of God, whoso by adultery violates the temple of God, violates God; and who in committing sin does the will of the devil, serves demons and idols. For neither do evil deeds come of the Holy Spirit, but from the instigation of the adversary; and concupiscences, born of the unclean spirit, drive men to act against God and to serve the devil. So it comes to pass, that if they say one is polluted by another's sin, and if by their own assertion they contend that the idolatry of a delinquent passes on to another not delinquent, they cannot, according to their own words, be excused from the crime of idolatry, since it is plain from Apostolic proof that adulterers and covetous, with whom they communicate, are idolaters."

6. Let no man deceive you

i.e. let no man persuade you that such things are not wrong. For a similar caution, see 1 Cor. iii. 18.

with vain words:

Alford very properly explains 'vain' as 'empty,' not containing the kernel of truth, of which words are but the shell,—words with no underlying facts. Such words would be those of the false teachers who asserted that there was no judgment to come; and that the 'fire which is never quenched,' and 'the worm that never dies,' were only expressions illustrative of the power of conscience, and so forth. So St. Chrysostom, who speaks of people 'making abatements' in the language of Scripture, and 'saying the expression is hyperbolical.' "And in this manner," he says, "they underrate and explain away all the commandments."

It has been said already that the philosophers found palliatives for all kinds of vices, openly approving of incest and *ἀρσενοκοιτία*; it cannot, therefore, be a matter of wonder that the Apostle should think it needful thus solemnly to caution the Ephesians against those vices which were not merely prevalent among them, but which were defended, and even practised with applause.

St. Ambrose and Theodoret would seem to confine the warning to conferences with idolaters. This meaning is, of course, included, but taken by itself it gives too narrow a sense.

for because of these things

Certainly not because of 'the vain words,' but on account of the sins which he has just mentioned. St. Ambrose approves of the former interpretation, while Theodoret adopts the latter, which is unquestionably the true one. St. Chrysostom receives both. "Because of fornication, he means, because of covetousness, because of uncleanness; or both because of these things, and because of the *deceit*, inasmuch as there are deceivers." Tertullian^r reads 'this' instead of 'these things.' "*Propter hoc* venit ira Dei super filios incredulitatis."

the wrath of God

Shewing vengeance upon these particular sins.

cometh

'Eρχεται: not, as Erasmus, 'is wont to come,' which gives a very weak and unsatisfactory sense; but, 'is now coming,' is actually on the road. The Apostle is alluding to the judgment, "When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ^s."

upon the children of disobedience.

For full explanation of this expression see remarks on chap. ii. 2.

7. Be not ye therefore partakers with them.

Like those who are described in Job xxxiv. 8; Ps. l. 18. This is effected, first, by consenting to, then, imitating, their evil deeds, and ultimately being involved in their overthrow. See Rom. i. 32. There is a deeper meaning than is com-

^r De Pudic. 17.

^s 2 Thess. i. 7, 8.

monly understood in the prayer, "From *other men's sins*, good Lord deliver me."

St. Jerome translates *συμμέτοχοι* ('partakers') by *comparticipes*, and contends that a distinction is observed in Holy Scripture between *particeps* and *comparticeps*, the former being always taken in a *good* sense, and the latter always in a *bad* one. It would be difficult, however, to justify this definition, which certainly looks very fanciful; for as far as *particeps* is concerned, the following passages (Vulg.) shew that it is used in a *bad* sense as well as a *good* one: Prov. xxviii. 24, 'Qui subtrahit aliquid à patre suo, et à matre, et dicit hoc non esse peccatum, *particeps* est homicidæ.' See also Isa. xlv. 11, where speaking of the worshippers of idols, he says, "Ecce *omnes participes* ejus confundentur."

8. The force of the exhortation, 'walk as children of light,' which occurs at the end of this verse, is derived from a comparison of the state of the Ephesians *before* and *after* conversion, represented respectively by 'darkness' and 'light.'

For ye were sometimes darkness,

The application of the word 'darkness' to the unregenerate state, is far more emphatic than if the Apostle had simply called them *dark*. They were *more* than *dark*,—they were in a worse condition even than 'in darkness^t,' they were '*darkness*' itself.

There is a forcible passage in St. Chrysostom, Hom. v., in John, in which he shews that "sin is darkness, and a deep darkness; as is clear, because men do it unconsciously and secretly. For, as in darkness a man knows neither friend nor foe, but cannot perceive any of the properties of objects; so too is it in sin. For he who desires to get more gain, makes no difference between friend and enemy; and the envious regards with hostile eyes the man with whom he is very intimate; and the plotter is at mortal quarrel with all alike. In short, as to distinguishing the nature of objects, he who commits sin is no better than men who are drunk or mad. And as in the night, wood, lead, iron, silver, gold,

^t Rom. ii. 19; 1 Thess. v. 4.

precious stones, seem to us all alike on account of the absence of the light which shews their distinctions; so he who leads an impure life knows neither the excellence of temperance nor the beauty of philosophy. For in darkness, as I said before, even precious stones, if they be displayed, do not shew their lustre, not by reason of their own nature, but because of the want of discernment in the beholders. Nor is this the only evil which happens to us who are in sin, but this also, that we live in constant fear: and as men walking in a moonless night tremble, though none be by to frighten them; so those who work iniquity cannot have confidence, though there be none to accuse them; but they are afraid of everything, and are suspicious, being pricked by their conscience: all to them is full of fear and distress, they look about them at everything, are terrified at everything."

'Ye *were*' is highly emphatic, indicating that the state of darkness has passed away. The Apostle's intention is to carry back their thoughts to the time of their Baptism, which was to them the day of their Illumination. This last was a term frequently applied to that Sacrament. See Heb. vi. 4.

but now are ye light

'Light,' the exact contrast to 'darkness.' Christians are 'light,' (1) in themselves; (2) in reference to others^u. And yet this 'light' is not their own, since the Apostle immediately adds,

in the Lord:

Who alone is Light in Himself^x, and Christians are, as it were, rays darted forth from the sun, but not the sun itself.

It was said of old, "Semper in sole sita est Rhodos." But these words, which were only a vaunting boast, may truthfully be applied to the faithful, who are ever in the sunshine of God's love.

St. Chrysostom thus explains the words 'in the Lord:' "Not by your own virtue, but through the grace of God, has this accrued to you. That is to say, ye also were

^u Matt. v. 14.

^x John viii. 12.

sometimes worthy of the same punishments, but now are so no more."

And again⁷: "Lest they should ascribe this to themselves, he hath added 'in the Lord.'"

So also St. Augustine², speaking of St. Peter leaping into the water, and walking upon it, says, "He was able to do what the Lord was doing, not in himself, but *in the Lord*. What no one can do in Paul, no one in Peter, no one in any other of the Apostles, this can he do *in the Lord*."

And again³: "Whereby art thou deceived? By erring by thine own evil, thine own self. But if thou wilt believe, and shake off error, thou shalt hear from the Apostle, 'For ye were at one time darkness, but now light.' But he added, 'light,' but where? 'In the Lord.' 'Darkness' therefore in thyself, 'light in the Lord.' Because thou canst not be a light to thyself, by coming thou art lightened, by receding, darkened; because thou art not thyself a light to thyself, thou art enlightened elsewhere. 'Come ye unto Him, and be ye enlightened.'"

The use of the words 'light' and 'darkness,' to represent the righteous and wicked respectively, is of very frequent occurrence in the writings of the Fathers.

St. Augustine^b says, "O men, be not darkness, be not unbelieving, unjust, unrighteous, extortioners, covetous, lovers of the world; for these are the darkness. The light is not absent, but ye are absent from the light. A blind man in the sun hath the sun present, but he is absent from the sun. Be ye not therefore darkness."

And again^c, speaking of Nicodemus, he says, "He came unto the Lord: but came by night. Came to the Lord, and came by night; came to the Light, and came in the darkness. . . . They, then, which are born again, were of the night, and are of the day; were darkness, and are light."

And again^d: "Thus, some man is of a pagan become a Christian; mark well: behold he was in darkness, while he was a pagan; now he is made henceforth a Christian; thanks

⁷ Hom. cx. 2, in John.

^a Hom. cxxxii. 6, in Nov. Test.

^c Hom. xi. 4, in John.

² Hom. xxvi. 5, in Nov. Test.

^b Hom. iii. 5, in John.

^d Hom. i. 9, in 1 John.

be to God, say all joyfully. Once he worshipped idols, now he worships God; once he worshipped the things he made, now he worships Him that made him. He is changed; thanks be to God, say all Christians with joyful greeting. Why? Because henceforth he is one that adores the Father and the Son and the Holy Ghost; one that detests devils and idols."

St. Augustine^e makes the following important use of this verse: "Those who to-day are darkness, may be, if they choose, to-morrow, light: those who have come here in darkness, may at this moment, if they wish, become light. For the Apostle saith openly, that no man might imagine that sins are natural, and cannot be changed, 'for ye were sometimes darkness,' &c. 'Light,' he saith, 'in the Lord;' not in yourselves."

So also St. Chrysostom^f on the words, 'the light shineth in darkness,' says it "will not dwell in souls which *wish not to be enlightened*. For not by necessity and force, but by will and consent, does God bring us to Himself. Therefore, do not thou shut thy doors against this light, and thou shalt enjoy great happiness. But this light cometh by faith, and when it is come, it lighteth abundantly him that has received it, and if thou displayest a pure life meet for it, it remains indwelling within continually. As then one cannot rightly enjoy the sun-light, unless he open his eyes; so neither can one largely share this splendour, unless he have expanded the eye of the soul, and rendered it in every way keen of sight."

walk as children of light:

A Hebraism; see verse 6, 'children of disobedience,' and chap. ii. 2. The force of the exhortation is,—remember what you *were*, 'darkness,' and to *what* you have been called, to be 'light in the Lord:' be careful, therefore, to shew by your life and conversation that you really do belong to the Light, i.e. Christ; and that your souls are pervaded with the warmth of His love.

^e In Ps. xciv. 5.

^f Hom. v. in John.

9. (For the fruit of the Spirit

Γάρ, 'for,' seems to be put for δέ, since, as Piscator says, "Obiter declarat quomodo ambulaturi sint ut filii lucis, nempe si proferant fructus Spiritûs." There is another and a better reading, ὁ γὰρ καρπὸς τοῦ φωτός, instead of πνεύματος. This has been adopted very extensively. It is by no means unlikely that the expression καρπὸς τοῦ πνεύματος, which occurs in Gal. v. 22, may have been introduced here in place of τοῦ φωτός.

He now proceeds to shew wherein this 'fruit of the light' consists.

is in all goodness and righteousness and truth;)

Rosenmüller⁵ defines ἀγαθωσύνη ('goodness') to be "perpetua voluntas et sincerum studium benefaciendi, vitandæque omnis offensionis." See Rom. xv. 14. This 'fruit of the light,' is opposed to all anger, harshness, and malice.

'Righteousness' (δικαιοσύνη), in Latin *justitia*, consists in giving to every man his due, and is consequently opposed to all kinds of fraud and deception.

'Truth' is opposed to lying and dissimulation. So St. Chrysostom, who further observes on the words 'in all,' "that is, the fruit of the Spirit ought to be evidenced *in everything*."

St. Jerome uses this verse against Marcion, who affirmed that there was a Creator who was just, and some other God, the Father of Christ, who was only good. "If," he says, "the fruit of the light is not only in goodness, but in justice and truth, where therefore goodness is, there also is justice, and where justice, there consequently also truth. Therefore with the good Father of Christ, (as they themselves also allow,) there is truth and goodness; but where goodness and truth are, with Him, and not with another, as the Apostle now teaches, is justice."

10. Proving

Δοκιμάζοντες. This participle depends on περιπατεῖτε, verse 8; verse 9 being parenthetical.

⁵ Scholia in Ep. ad Gal. v. 22.

Alford says of the word, "The Christian's whole course is a continual proving, testing, of the will of God in practice; investigating not what pleases himself, but what pleases Him." And this investigation must be conducted, as St. Jerome reminds us, after the manner of a very cautious banker, who tries doubtful money, not only by the eye, but also by its weight and ring. In illustration of this, it may be observed that there is a saying attributed to our Lord, and quoted by many of the Fathers, 'Be ye good bankers,' (*estote probi trapezitæ*). Though this is not to be found in Holy Scripture, Damascene^h says that it was spoken by our blessed Lord, and handed down by tradition.

For a similar precept, see 1 John iv. 1.

what is acceptable unto the Lord,

See Rom. xii. 2. This is the first office of 'light,' to shew of what kind a thing is; whether it is beautiful or ugly, pleasing or revolting.

St. Chrysostomⁱ says, "If thou see this, and know how to distinguish the nature of things, thou art in possession of the whole way of virtue. And who, it may be said, is ignorant of what is expedient, and what is the will of God? They that are flurried with the things of this world, they that deem riches an enviable thing, they that make light of poverty, they that follow after power, they that are gaping after earthly glory, they that think themselves great men when they raise fine houses, and buy costly sepulchres, and keep herds of slaves, and carry a great swarm of eunuchs about with them,—these know not what is expedient for them, or what the will of God is. For both of these are but one thing. For God willeth what things are expedient for us, and what God willeth, that is also expedient for us. What, then, are the things which God willeth? To live in poverty, in lowliness of mind, in contempt of glory; in continency, not in self-indulgence; in tribulation, not in ease; in sorrow, not in dissipation and laughter; in all the other points whereon He hath given us laws. But the generality

^h Lib. iv. de Fid. Orth.

ⁱ Hom. xx., in Rom.

do even think these things of ill omen; so far are they from thinking them expedient, and the will of God."

11. And have no fellowship

An emphatic repetition of the precept contained in verse 7. It is the duty of Christians to "hate even the garment spotted by the flesh^k."

Seneca¹ says, "Serpunt enim vitia, et in proximum quemque transiliunt, et contactu nocent. Itaque ut in pestilentia cavendum est, ne corruptis jam corporibus, et morbo flagrantibus assideamus, quia pericula trahemus, afflatuque ipso laborabimus."

with the unfruitful works of darkness,

An allusion is no doubt intended to the heathen mysteries, in which all kinds of abominations were practised.

The word 'unfruitful' is highly emphatic, shewing that the 'works' of which he is speaking have no gain or profit, and end in nothing but death. See Rom. vi. 21, "What fruit had ye then in those things whereof ye are now ashamed? for the end of these things is death." See also Gal. vi. 8, and Eph. iv. 22.

St. Paul adds 'of darkness' in reference to what has immediately gone before in verse 8. Gorranus points out that evil deeds are properly called 'works of darkness' for three reasons: (1) Because they arise from the darkness of error; (2) because they love darkness^m; (3) because they lead to eternal darknessⁿ.

but rather reprove them.

"For," as Aretius well says, "not merely are the ungodly not to be imitated, but their evil manners are to be reprovèd."

The word 'reprove' (ἐλέγχετε) means 'to lay bare the real character of a thing by exposing it to open view;' i. e. it is our duty to set before sinners the *real nature* of the offences of which they may be guilty, secrecy being the thing that

^k Jude 23.
^m John iii. 19.

¹ Lib. de Tran., c. 7.
ⁿ Matt. xxii. 13.

makes them careless. There is a similar precept in Levit. xix. 17, "Thou shalt not hate thy brother in thine heart; thou shalt in any wise *rebuke* thy neighbour, and not suffer sin upon him." Œcumenius thinks that the precept of the Apostle relates not so much to *exposing* sin, as to counter-acting its ill effects by shewing a good example. This interpretation may be thought to derive some kind of support from the next verse, where he cautions Christians not so much as to *mention* the sins to which he is alluding.

St. Augustine°, urging the necessity of correcting those who belong to us, continues, "Do it in whatsoever way ye can. And because ye find in Scripture and in the examples of saints, whether of those who lived before or after the coming of the Lord in this life, that the bad do not defile the good in unity with them, do not on this account become slow in the correction of the bad. In two ways the bad will not defile thee, if thou consent not to him, and if thou reprove him; this is not to communicate with him, not to consent to him. For there is a communication, when an agreement either of the will or of the approbation is joined to his deed. This the Apostle teaches us when he says, 'Have no communication with the unfruitful works of darkness.' And because it was a small matter not to consent, if negligence in correction accompanied it, he says, 'But rather reprove them.' See how he comprehended both at once, 'Have no communication, but rather reprove them.' What is 'Have no communication?' Do not consent to them, do not praise them, do not approve them. What is 'But rather reprove them?' Find fault with, rebuke, repress them."

12. For it is a shame even to speak of those things

Alford gives the connexion thus: "I mention not, and you need not *speak* of those deeds of darkness, much less have any fellowship with them; your connexion with them must be only that which the act of ἔλεγξις necessitates."

If it is disgraceful for Christians so much as to *speak* of these deeds, much more so is it for them to be partakers in them.

° Hom. xxxviii. 19, in Nov. Test.

which are done of them

i. e. by 'the children of disobedience,' verse 6, no doubt with a special allusion to the disciples of Simon Magus.

in secret.

A reference to the heathen mysteries, in which the most revolting abominations were practised. According to Tertullian, the Gnostics imitated these, endeavouring to impart a Christian character to them, and had in their worship curtains close drawn, and silence strictly kept, so as to veil and keep secret what they did. For more on this point see Epiphanius, Hær. xx., and Theodoret De Hær. Fab.

The words 'in secret' shew the dreadful nature of the crimes to which the Apostle is alluding; they are such as never could bear the light of day: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprovèd^p."

The saying of Ovid is true,—

"Nox, et amor, vinumque nihil moderabile suadent,
Illa pudore vacat, liber amorque metu."

13. But all things that are reprovèd are made manifest by the light:

Τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦνται.
Literally, 'all things being discovered (laid bare) by the light, are made manifest,' i. e. the light of Christian example and reproof being shed upon deeds of darkness, will be the means of revealing them in their true character.

The use of the *article* (*τὰ δε πάντα*) carries back the sense to 'the unfruitful works of darkness' in verse 11. For the meaning of *ἐλεγχόμενα*, see ver. 11.

St. Chrysostom remarks, "He had said 'ye are light.' Now the light exposes the things which take place in darkness. So that if ye, says he, are virtuous and conspicuous, the wicked will be unable to lie hidden. For just as when a candle is set all are brought to light, and the thief

^p John iii. 20.

cannot enter; so if your light shine, the wicked shall be discovered and exposed. So then it is our duty to expose them."

for whatsoever doth make manifest is light.

Πάν γὰρ τὸ φανερούμενον φῶς ἐστὶ. The English version is wrong, since *φανερούμενον* is *passive*, and not *middle*, in which sense it does not occur in the New Testament. SS. Jerome, Chrysostom, Ambrose, Theophylact, and the best commentators adopt the *passive* sense; q. d. 'whatever is shone upon by the light, and so revealed in its true character and proportions, henceforward is not darkness, but becomes light.' St. Chrysostom well puts it: "As a wound, so long as it is imbedded and concealed outwardly, and runs beneath the surface, receives no attention, so also sin, as long as it is concealed, being as it were in darkness, is daringly committed in full security; but as soon as 'it is made manifest' becomes 'light;' not indeed the sin itself (for how could that be?) but the sinner. For when he has been brought out to light, when he has been admonished, when he has repented, when he has obtained pardon, hast thou not cleared away all his darkness? Hast thou not then healed his wound? Hast thou not called his unfruitfulness into fruit?"

Caietan, Estius, and others prefer the *active* sense, and the latter wonders that any one can be found to favour the *passive*.

The exposure of sin here enjoined by the Apostle must not be supposed to clash with our blessed Lord's command^a, "Judge not, that ye be not judged;" since this refers mainly to those acts (as St. Augustine says) which are capable of a *double* interpretation, and which are always entitled to a judgment of charity, and can have no reference to the flagrant sins to which the Apostle is here alluding. St. Augustine illustrates our Lord's precept in the following way. If a man, on the plea of bodily weakness, should decline to keep the fasts of the Church, and you should not believe his plea, but should count that it were only an excuse for self-indulgence, an unwillingness to mortify the flesh, this were

^a Matt. vii. 1.

to transgress the commandment, and to be a judge of evil thoughts. Or a man rules his house, as it seems to you, with too severe a strictness; yet do not therefore conclude him harsh and cruel, since it may be out of a zeal for righteousness, and the love of an holy discipline that he does it. In these and all such like cases that word will apply, "Who art thou that judgeth another man's servant? to his own master he standeth or falleth^r;" and that other word, "Judge nothing before the time^s;" and our Lord's precept, "Judge not, that ye be not judged^t."

14. Wherefore he saith,

This expression has given rise to great variety of opinion among commentators, and they are much divided as to who the speaker is, and where the saying which follows is recorded. St. Jerome says that though he had carefully searched the old copies of the sacred Scriptures, yet he had been nowhere able to discover this quotation. He conjectures that St. Paul was quoting from recollection words which he had read in some apocryphal book, as elsewhere he quotes the sayings of heathen poets. He adds another explanation, to the effect that the Apostle, under the immediate influence of the Holy Ghost, introduced a *prosopopœia*, and as the Prophets of old, when addressing the people, were accustomed to use such expressions as 'Thus saith the Lord,' he on a sudden gives utterance to the words of Christ, speaking through his mouth. This opinion has found much favour, but it must be felt that it is not the custom of the Apostle to speak in this way. Some take 'he saith' to refer to τὸ φῶς in verse 13, which in that case must be considered as equivalent to ὁ ἐν φωτὶ περιπατῶν. Others think that reference is intended to Isa. lx. 1—3 or Isa. xxvi. 19, but it must be confessed that neither of these texts bears much similarity to the Apostle's language. Epiphanius asserts that the quotation is taken from a prophecy of Elias; others say, from Jeremiah. Others, again, think that though the actual words cannot be ascribed to any one particular Prophet,

^r Rom. xiv. 4.

^s 1 Cor. iv. 5.

^t Quoted from Trench, Exposition of Sermon on the Mount, p. 303.

yet the substance of the verse may be collected from their writings generally. Heumannus (quoted by Rosenmüller) conjectures that διὸ λέγει is put for διὸ λέγεται, and that St. Paul was referring to three lines of a well-known canticle which was often sung:—

Ἐγειραι ὁ καθεύδων
Καὶ ἀνάστα ἐκ τῶν νεκρῶν
Ἐπιφαύσει σοι ὁ Χριστός.

But wherever the quotation may have been taken from, there can, happily, be very little doubt as to the meaning of it.

Awake thou that sleepest,

“By the *sleeper*,” says St. Chrysostom, “and the *dead*, he means the man that is in sin; for he both exhales noisome odours like the dead, and is inactive like one that is asleep, and, like him, he sees nothing, but is dreaming, and forming fancies and illusions.” So also Œcumenius.

The sinner *awakes* by penitence; having come to a knowledge of sin and its fearful consequences, “for to sleep,” says St. Gregory^u, “is to lie prostrate in sin. Since if the designation of sleep did not denote sin, Paul would never say to his disciples, ‘Awake ye righteous, and sin not.’ Therefore each one of the elect, when he is oppressed with the sleep of sin, strives to rise to keep the watch of righteousness.”

There is an interpretation, mentioned by St. Jerome, which makes these words addressed to Adam, (who, it is asserted, was buried on Calvary,) by our blessed Lord, as He hung upon the Cross. This interpretation is far too fanciful to be received, although there is a general tradition in favour of Mount Calvary having been Adam’s burial-place; which, it is said, was so named from his skull (*calvaria*) having been discovered there.

Tertullian^x has the following:—

“Hic hominem primum suscepimus esse sepultum,
Hic patitur Christus, pio sanguine terra madescit,
Pulvis Adæ ut possit veteris cum sanguine Christi
Commixtus, stillantis aquæ virtute lavari.”

^u Moral. viii. 20.

^x Lib. 2, Carminum Cont. Marcionem, c. 4.

So also St. Chrysostom^y: "Some say that Adam died there, and there lieth; and that Jesus in this place where death had reigned, there also set up the trophy."

St. Ambrose^z also, speaking of Golgotha, says, "There was the sepulchre of Adam; so that Christ might by His Cross restore him who was dead to life." Other quotations might be given from Origen, Epiphanius, Athanasius, Cyprian, and others.

and arise from the dead,

See observations on chap. ii. 1. St. Augustine says^a, "Dead are all unbelievers, all unrighteous men; in body they live, but in heart they are extinct."

So again^b: "The unbelievers, what of them? They are dead. Among such dead was he, in the body, of whom the Lord saith, 'Leave the dead to bury their dead.' Therefore, even in this life there are dead, there are living, and yet in a sort, all live. Who are the dead? Those who have not believed. Who are the living? Those who have believed. So soon as thou believest, and Christ hath enlightened thee, thou makest transition from death to life: abide in that to which thou hast passed, and thou shalt not come into judgment."

and Christ shall give thee light.

Καὶ ἐπιφάσκει σοι ὁ Χριστός, 'shall shine upon you,' i.e. as the sun. A most glorious figure. There is another reading, *ἐφάψεται*, *continget te Christus*. But whichever reading is adopted, the Apostle must be understood as offering the highest possible reward to those who awake from the sleep of sin, and betake themselves to penitence.

15. It is plain that verses 12, 13, 14 must be regarded as an interruption to the hortatory strain of this chapter, which the Apostle here resumes.

See then that ye walk circumspectly,

'See,' i.e. with the *interior* as well as the exterior eye.

^y Hom. lxxxv., in Joh.

^z Ep. lxxi. 10.

^a Serm. 2, in Ps. lxxi.

^b Hom. xxii. 6, in Joh.

This word is appropriately used in reference to the 'light' just spoken of. Let this, he would say, be the use to which you turn your light,—to walk with caution, and specially with regard to those that are without. So St. Chrysostom, who says the meaning is, "Except the Gospel message, give no other handle on any score whatever for the hatred which you will incur. Let this be the only ground of hatred. Let no one have any other charge to make against you; but shew all deference and obedience, whenever it does no harm to the message, whenever it does not stand in the way of godliness."

'Then,' i.e. since ye are children of light.

For the word 'walk,' see observations on chap. ii. 2.

'Circumspectly' (ἀκριβῶς), according to the strict rule of God's commandments. It seems preferable to translate πῶς, 'how,' instead of 'that,' q.d. 'take care how ye walk,' &c., since πῶς is generally rendered in this way in the New Testament, especially when it follows βλέπετε: see Luke viii. 18; 1 Cor. iii. 10. Alford explains, "Take heed not only that your walk be exact, but of *what sort* that strictness is; not only that you have a rule and keep to it, but that that rule be the best one."

not as fools, but as wise,

No doubt he is referring to heathen philosophers under the term 'fools.' They were wise in their own conceits; and yet their wisdom was only foolishness with God: see 1 Cor. i. 18—31. Christians, he means, are not to be as these, but should cultivate the knowledge of God, wherein alone true wisdom consists. There is of course allusion likewise to the worldly wisdom mentioned by our Lord in Matt. x. 16.

16. Redeeming the time,

Ἐξαγοραζόμενοι τὸν καιρὸν. Ἐξαγορεῖσθαι means, according to Rosenmüller, to 'buy, or procure, for oneself an opportunity of acting,'—Eine schickliche Gelegenheit zu seinen Handlungen wählen.

The word is a mercantile one, and the idea involved in it

is evidently that of buying up an article out of the market when prices are low, so as to make the largest possible profit from it. Alford renders, "culling your times of good out of a land where there are few such flowers." The same expression is to be met with in Dan. ii. 8, ἐπ' ἀληθείας οἶδα ὅτι καιρὸν ὑμεῖς ἐξαγοράζετε, 'I know that you are seeking to gain time.' And so it probably means here, 'making the most of the time;' seeking all opportunities of doing as much good as you can in this short and evil time.

It should be observed that *καιρός* may be taken indifferently for 'time,' or 'the occasion, opportunity, of doing anything.' When applied to Christians, the precept means 'take instant advantage of every opportunity of doing good that is presented to you, and this with a view to your *eternal interest* in another world.' No doubt the idea of making up by penitence for time misspent (as St. Anselm explains) is contained in the expression, since the merchant who has been bankrupt will naturally work with double energy to repair his fortune. St. Gregory^c says, "We redeem the time, when by tears we recover our past life, which by rioting we had lost." St. Jerome takes the expression to mean "bene agere, et tempus sibi quasi proprium vindicare quod hominum malitiâ quodammodo venditum erat." St. Chrysostom thus comments upon the place: "The time is not yours. At present ye are strangers, and sojourners, and foreigners, and aliens; seek not honours, seek not glory, seek not authority, nor revenge; bear all things, and in this way 'redeem the time;' give up many things, anything they may require. The expression is obscure. Come, then, I will throw light upon it by an example. Imagine, now, I say, a man had a magnificent house, and persons were to make their way in, on purpose to murder him, and he were to give a large sum, and thus to rescue himself. Then we should say he has redeemed himself. So also hast thou a large house, and a true faith in thy keeping. They will come to take all away. Give whatever they may demand, only preserve the principal, the faith, I mean."

^c Moral. v. 70.

So also St. Augustine^d: “Ye are waiting haply to know from me what it is to ‘redeem the time.’ I am about to say what few give ear to, few bear, few attempt, few practise; yet say it I will, since these few who will give ear to me are living among the wicked. This is to ‘redeem the time,’ when any one institutes a suit against thee, lose something, that thou mayest give thy time to God, not to litigation. Lose then; out of that thou lovest is the price of time. When thou goest forth indeed for thy necessities to the market, thou dost give money, and buy thyself bread, or wine, or oil, or wood, or some household goods; thou dost give and receive, thou dost lose something and get something; this is to buy. For if thou dost lose nothing and hast what thou hadst not before, thou hast either found or received a gift, or acquired by inheritance. But when thou dost lose something to have something, then thou dost buy; what thou hast, has been bought, what thou lovest, is the price. As then thou lovest money to buy thee something, so lose money to buy thee rest. Lo, this is to ‘redeem time.’”

Bengel quotes a similar expression from the Epistle of the people of Smyrna about Polycarp, where the martyrs are spoken of as *διὰ μίας ὥρας τὴν αἰώνιον κόλασιν ἐξαγοράζοντες*.

This precept of the Apostle has peculiar force in a money-getting age like the present, when the common complaint is about *want* of time; but the truth is, we do not so much *want* it as *waste* it. St. Bernard^e exclaims, “Nihil pretiosius tempore: sed, heu! nihil hodie vilius æstimatur.” It is said in praise of Bishop Hooper that “he was spare of diet, sparer of words, sparest of time.”

because the days are evil.

See Amos v. 13. ‘Evil’ means ‘full of peril;’ i.e. to virtue and happiness. Or it may mean that the present life abounds in afflictions and calamities; not that the days themselves are evil, but because men make them so. It is a common salutation to wish a person a ‘good day.’

St. Chrysostom says, “What is the evil of the day? The

^d Hom. cxvii. 3, in Nov. Test.

^e De Contem. Mund.

evil of the day ought to belong to the day. If thou understandest what evil is incident to each of the several things among us, thou wilt also know what is the evil of a day. What is the evil of a body? Disease. And what, again, the evil of the soul? Wickedness. What is the evil of water? Bitterness. And the evil of each particular thing is its badness with reference to that particular quality of which it is the evil. If, then, there is an evil in the day, it ought to belong to the day, to the hours, to the daylight. So also Christ saith, 'Sufficient unto the day is the evil thereof.' And from this expression we shall understand the other. In what sense, then, does he call 'the days evil?' In what sense the *time* evil? It is not the essence of the thing, not the things as so created, but it is because of the things transacted in them. In the same way we are in the habit of saying, 'I have passed a disagreeable and wretched day.' And yet how could it be disagreeable, except from the circumstances which took place in it? Now the events which take place in it are good things from God, but evil things from bad men. So, then, of the evils which happen in the times, men are the creators, and hence it is that the times are said to be evil."

So also St. Augustine^f: "Are not these days indeed evil which we spend in this corruptible flesh, in or under so heavy a load of the corruptible body, amid so great temptations, amid so great difficulties, where there is but false pleasure, no security of joy, a tormenting fear, a greedy covetousness, a withering sadness? Lo! what evil days."

The same Father also has a very forcible passage, Hom. cxvii. 1, in Nov. Test.: "Two things make evil days, malice and misery. By the malice and misery of men evil days are passed. But these days, as far as the spaces of the hours are concerned, are regular; they follow one after another, they make up time; the sun rises, the sun sets, the times pass on. To whom are these times troublesome, if men are not troublesome to themselves? Two things then, as I have said, make evil days, the misery of men, and the malice of

^f Hom. xxxiv. 2, in Nov. Test.

men. Now the misery of men is common to all; malice ought not to be common to all. For from the time that Adam fell and was driven out of paradise there have been none but evil days. Let us ask these children who are just born why they begin with crying, who have equally the power to laugh. He is just born, and he cries at once; after I know not how many days he laughs. When he cried at his birth he was the prophet of his own distress; for tears are the witnesses of misery. He does not yet speak, and he already prophesies. What does he prophesy? That he is to be in trouble, or in fear. Though he should live a good life and be a righteous man, at least, as placed in the midst of temptation, he will always be in fear."

17. Wherefore

Either (1) because the days are evil, and so there is special need of wisdom; or (2) because it is your duty to 'walk circumspectly^g,' having need prudently to define your rule of life, and carefully to watch for opportunities of good. This is the better sense.

be ye not unwise,

The term 'unwise' (*ἄφρονες*) is very appropriately applied to wilful sinners who are insensible to what concerns their eternal interest. Few precepts are more needed than this present one of the Apostle, for, as Seneca^h well says, "Plurimi, eorum more, qui fluminibus innatant, non eunt, sed feruntur." Daily experience shews us that it is want of energy to withstand *evil custom* that ruins so many souls.

but understanding what the will of the Lord is.

'Understanding' (*συνιέντες*) is in direct contrast to 'unwise,' *ἄφρονες*. The word means more than merely *knowing* as a fact (*γινώσκειν*), it implies *intelligent* knowledge. In the same way the Apostle has contrasted *σοφοί* and *ἄσοφοι* in verse 15.

For explanation of the expression 'the will of the Lord,' see 1 Thess. iv. 3 and following; also chap. v. 18.

^g Verse 15.

^h Ep. 13.

18. And be not drunk with wine,

See Prov. xxiii. 20, 31. It is most probable that the Apostle thought it necessary to give this command to the Ephesians in consequence of the abominable practices of the followers of Simon Magus, and the danger that would arise from their corrupt example. If the Ephesian converts should unhappily give way to drunkenness, there would be no crime that they would not be ready to commit; for, as Seneca well remarksⁱ, “Omne vitium ebrietas et incendit et detegit, obstantem malis conatibus verecundiam removet.” St. Basil^k also calls this vice “a public harlot, and mother of shamelessness, which delights in laughter, which is mad, which is ready and prone to execute every kind of immodesty.” And again, in another place he speaks of it as “the source of all impiety, and the cause why God is forsaken, since it is the obscuration of the intellectual power, by which God is chiefly wont to be acknowledged.”

Primasius says, “Ebrietas est mater vitiorum.”

wherein

Ἐν ᾧ. This is certainly not to be referred to ‘wine’ (οἶνος) just mentioned,—since it is a gift of God, and as such may be employed as our need and comfort require,—but to *being drunken with it*. It is not the *use*, but the *abuse* of wine which is censured.

St. Chrysostom, *in loc.*, says, “Drunkenness surely does not arise from wine, but from intemperance. Wine is bestowed upon us for no other purpose than for bodily health; but this purpose also is thwarted by immoderate use.”

And so again^l: “I hear many say, when these excesses happen, ‘Would there were no wine.’ O folly! O madness! When other men sin, dost thou find fault with God’s gifts? And what great madness is this? What? did the wine, O man, produce this evil? Not the wine, but the intemperance of such as take an evil delight in it. Say then, ‘Would there were no drunkenness, no luxury;’ but if thou say, ‘Would there were no wine,’ thou wilt say,

ⁱ Ep. 84.

^k Lib. ii. De Laud. Jejun.

^l Hom. lvii. [5.] in Matt.

going on by degrees, 'Would there were no steel, because of the murderers; no night, because of the thieves; no light, because of the informers; no women, because of adulteries;' and, in a word, thou wilt destroy all."

is excess:

Trench^m has the following excellent remarks on the use of the word *ἄσωτία*: "It occurs thrice in the New Testament, Eph. v. 18; Tit. i. 6; 1 Pet. iv. 4; once only in the Septuagint, Prov. xxviii. 7. Beside this, we have the adverb *ἄσώτως*, Luke xv. 13; and *ἄσωτος* once in the Septuagint, Prov. vii. 11. At Eph. v. 18 we translate it 'excess;' in the other two places 'riot,' as the *ζῶν ἄσώτως*, 'in riotous living;' the Vulgate always by *luxuria* and *luxuriosè*, words which, it is hardly needful to observe, imply in mediæval Latin much more of loose and profligate living than our 'luxury' and 'luxuriously' do now. *Ἄσωτος* is sometimes taken in a passive sense, as though it were *ἄσωστος*, one who cannot be saved. This, however, was quite its rarer use; more commonly the *ἄσωτος* is not one who cannot be saved, but one who cannot save himself, or spare, = *prodigus*, or, again, to use a good old English word more than once employed by Spenser, but which we have now let go, a 'scatterling.' Aristotle notes that this, a too great prodigality in the use of money, is the earliest meaning of *ἄσωτία*. . . . But it is easy to see, and Aristotle does not fail to note, that one who is *ἄσωτος* in this sense of spending too much, of laying out his expenditure on a more magnificent scheme than his means will warrant, slides too easily under the fatal influence of flatterers, and of all those temptations with which he has surrounded himself, into a spending *on his own lusts and appetites* of that with which he parts so freely, laying it out for the gratification of his own sensual desires; and that thus a new thought finds its way into the word, so that it indicates not only one of a too expensive, but also and chiefly of a dissolute, debauched, profligate manner of living; the German 'Lüderlich.' "

^m Synonyms of the New Test., p. 61.

Theophylact refers the word to impure pleasures. So also St. Jerome, who says, "*Venter mero æstuans cito despumat in libidinem.*" And so St. Ambrose and Tertullian. Adopting, then, this meaning of *ἀσωτία*, the precept of the Apostle will mean, "Be not drunk with wine, since drunkenness leads to riotous living."

Speaking of the dissolute liver, St. Chrysostomⁿ says, "Who can describe that storm that comes of luxury, that assails his soul and body? For as a sky continually clouded admits not the sunbeams to shine through it, so the fumes of luxury and wine enveloping his brain, as if it were some rock, and casting over it a thick mist, suffer not reason to exert itself, but overspread the drunken man with profound darkness. With him who is thus affected how great must be the storm within, how violent the tumult. As when a flood of water has risen and has surmounted the entrances of the workshops, we see all the inmates in confusion, and using tubs, and pitchers, and sponges, and many other contrivances to bale it out, that it may not both undermine the building and spoil all that is contained in it: so it is when luxury overwhelms the soul; its reasonings within are disturbed; what is already collected cannot be discharged, and by the introduction of more a violent storm is raised. For look not at the cheerful and merry countenance, but examine the interior, and you will see it full of deep dejection. If it were possible to bring the soul into view and to behold it with our bodily eyes, that of the luxurious would seem depressed, mournful, miserable, and wasted with leanness; for the more the body grows sleek and gross, the more lean and weakly is the soul; and the more one is pampered (*θάλπεται*), the more is the other hampered (*θάπτεται*)."

As an example of the sad effects of unrestrained indulgence in wine, see the case of Lot, Gen. xix. 30—38, of whom St. Jerome well remarks, "*Quem Sodoma non vicerat in monte vina vicerunt.*" When Mahomet told his followers that in every grape there dwelt a devil, he shewed a profound knowledge of the danger that lay in anything but

ⁿ Hom. xiii. (3.) in 1 Tim.

the moderate use of wine. It is a well-known saying of Heraclitus, "A thirsty soul is the wisest."

St. Chrysostom, Hom. i. on the Statues, (on the text 1 Tim. v. 23,) should be read in connexion with this subject. He speaks very strongly upon the evils of drunkenness. "Wine," he says, "was given to restore the body's weakness, not to overturn the soul's strength; to remove the sickness of the flesh, not to destroy the health of the spirit. Do not, then, by using the gift of God immoderately, afford a handle to the foolish and impudent. For what is a more wretched thing than drunkenness? The drunken man is a living corpse. It is a demon self-chosen; a disease without excuse; an overthrow that admits of no apology; a common shame to our kind. The drunken man is not only useless in our assemblies, not only in public and private affairs, but in his mere aspect he is the most disgusting of all things. . . . And the crown of these evils is, that this disease makes heaven inaccessible to drunkards, and does not suffer them to win eternal blessedness; for, besides the shame attending those who labour under this disease here, a grievous punishment is also awaiting them there."

For further remarks on the harm of excess, see St. Chrysostom, Hom. xx. 2, in 2 Cor.

but be filled with the Spirit;

In strongest possible opposition to being 'drunk with wine.' For a similar antithesis see Acts ii. 15—18.

St. Augustine^o says that God "hath given unto us as a pledge the Spirit, that in Him we may perceive His sweetness, and may long for the fount of life Itself, that therein with a *sober inebriation* we may be overflowed and watered, like the tree which is planted by the water-courses, and giveth fruit in its season, and its leaves shall not fall off."

Again, the same Father^p, addressing God as having inspired St. Ambrose, speaks thus of his preaching: "Whose eloquent discourse did then plentifully dispense unto Thy

^o De Agone Christiano, 10.

^p Conf. v. 23.

people the flour of Thy wheat, the gladness of Thy oil, and the *sober inebriation of Thy wine.*"

19. He here points out a way in which Christians may be 'filled with the Spirit,' viz. if, in place of worldly and lascivious songs, they devote themselves heartily to singing the praise of God. "Learn to sing psalms," says St. Chrysostom, "and thou shalt see the delightfulness of the employment. For they who sing psalms are filled with the Holy Spirit, as they who sing Satanic songs are filled with an unclean spirit." Some prefer to consider the psalms, &c., rather as the *effect* of being 'filled with the Spirit' than the *cause*.

Speaking to yourselves

Compare with this verse Col. iii. 16. 'Speaking,' since the Holy Ghost makes even the most sluggish tongues eloquent. 'To yourselves' must not be pressed to mean that Christians are merely to *meditate* privately on psalms, &c., but that outward expression is to be given to their feelings by means of a set form of words, and this in such a way that one replies to another.

This verse may fairly be regarded as a justification of the *antiphonal* method of chanting which has prevailed in the Church from the earliest times, since Pliny, in his well-known letter to Trajan, writes, "Affirmabant autem hanc fuisse summam, vel culpæ suæ, vel erroris, quòd essent soliti statò die ante lucem convenire, carmenque Christo quasi Deo dicere secum invicem."

in psalms and hymns and spiritual songs,

'Psalms' probably refer to the divine compositions of David, which were publicly sung to the accompaniment of musical instruments. 'Hymns' have been thought to be extemporaneous effusions to the praise of God. There is no reason, however, why they should have been extemporaneous; and it is far more natural to suppose that they were words set to a tune (with or without music, as the case might be) much in the same way as prevails among ourselves. It is not easy to define accurately what the 'songs' were, but it is likely that they were verses of grander conception

and more elaborate in detail than the 'hymns,' more, in fact, of sacred poems. Such would be those in Exodus xv.; Judges v.; 2 Sam. xxii. Many other explanations of these words are offered; but the above seems upon the whole to be the simplest and best, and whatever their real meaning may be, there can be no doubt of the use to which the Apostle wishes to turn them, viz. to take the place of those filthy productions which were sung with every accessory of obscenity at Bacchanalian revels. The word 'spiritual' is of course added to make the contrast as broad as possible. They are 'spiritual' both as being indited by the Holy Spirit, and because they spiritualize the singers in the use of them.

St. Augustine^r points out that psalmody is no hindrance to bodily labour. "As for divine songs," he says, "they can easily, even while working with their hands, say them, and like as rowers with a boat-song, so with godly melody cheer up their very toil."

singing and making melody

ᾄδοντες καὶ ψάλλοντες. The former of these words implies the use of the *voice*; while the latter relates also to the employment of *musical instruments* as auxiliaries.

in your heart

St. Chrysostom explains this to mean "with close attention and understanding. For they who do not attend closely, merely sing, uttering the words, whilst their heart is roaming elsewhere." So Theodoret, who thinks that the expression relates to the *intelligent* use of psalmody. Compare with this 1 Cor. xiv. 15.

St. Jerome calls upon young men, whose duty it is to sing in the choir in church, to pay great attention to these words, and to take care to avoid all theatrical display, since it is not the *effect produced*, but the *heart of the singer*, which is acceptable to God.

Respecting the chastening effect of Church music, the case of St. Augustine may be cited. He says^s, "How did

^r De Opere Monachorum, 20.

^s Conf. ix. 6.

I weep in Thy hymns and canticles, touched to the quick by the voices of Thy sweet-attuned Church! The voices flowed into mine ears, and the truth distilled into my heart, whence the affections of my devotion overflowed, and tears ran down, and happy was I therein."

And again^t: "When I remember the tears I shed at the psalmody of Thy Church, in the beginning of my recovered faith; and how at this time I am moved, not with the singing, but with the things sung, when they are sung with a clear voice and modulation, I acknowledge the great use of this institution."

Clemens Alexandrinus^u has much about ecclesiastical singing and music. Justin Martyr^x prescribes the way in which psalms and hymns should be sung. So Tertullian^y.

to the Lord;

i.e. to the praise of God, and not merely for the sake of pleasing the ear. St. Chrysostom^z says, "Not simply with the mouth, he means, but with heedfulness. For this is to sing to God, but that, to the air, for the voice is scattered without result. Not for display, he means. And even if thou be in the market-place, thou canst collect thyself, and sing unto God, no one hearing thee. For Moses also in this way prayed, and was heard, for He saith, 'Why criest thou unto Me?' albeit he said nothing, but cried in thought with a contrite heart; wherefore also God alone heard him. For it is not forbidden one even while walking to pray in his heart, and to dwell above."

20. Giving thanks always

See observations on Phil. iv. 6. St. Chrysostom says, "There is nothing so pleasing to God, as for a man to be thankful."

for all things

Ἵπὲρ πάντων. Theodoret understands this to mean 'on behalf of *all men*;' but 'for *all things*' seems to give a wider

^t Conf. x. 33.

^y Lib. 2, ad Uxorem, ad Fin.

^u Lib. 6, Stro.

^x Ep. ad Zen. et Seren.

^z Hom. ix., in Col.

and better sense. St. Chrysostom asks, "What then? Are we to give thanks for everything that befalls us? Yes; be it even disease, be it even penury. For if a certain wise man gave this advice in the Old Testament, and said, 'Whatsoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low estate;' much more ought this to be the case in the New. Yes, even though thou know not the word, give thanks. For this is thanksgiving. But if thou give thanks when thou art in comfort and in affluence, in success and in prosperity, there is nothing great, nothing wonderful in that. What is required is, for a man to give thanks when he is in afflictions, in anguish, in discouragements. Utter no word in preference to this, 'Lord, I thank Thee.' And why do I speak of the afflictions of this world? It is our duty to give God thanks even for hell itself, for the torments and punishments of the other. For surely it is a thing beneficial to those who attend to it, when the dread of hell is laid like a bridle on our hearts. Let us therefore give thanks not only for blessings which we see, but also for those which we see not, and for those which we receive against our will. For many are the blessings He bestows upon us, without our desire, without our knowledge." And again, a little further on: "Go to the physician's, and thou wilt see him, whenever a man is discovered to have a wound, using the knife and the cautery. But no, in thy case I say not so much as this; but go to the carpenter's. And yet thou dost not examine his reasons, although thou understandest not one of the things which are done there, and many things will appear to thee to be difficulties; as, for instance, when he hollows the wood, when he alters its outward shape. Nay, I would bring thee to a more intelligible craft still, for instance, that of the painter, and there thy head will swim. For tell me, does he not seem to be doing what he does at random? For what do his lines mean, and the turns and bends of the lines? But when he puts on the colours, then the beauty of the art will become conspicuous. Yet still, not even then wilt thou be able to attain to any accurate understanding of it. But why do I speak of carpenters,

and painters, and others our fellow-servants? Tell me, how does the bee frame her comb, and then shalt thou speak about God also. If thou be wise, tell me these things. But no, thou never canst. Wilt thou not cease then, O man, thy vain enquiries? For vain indeed they are. Wilt thou not cease from thy idle curiosity? Nothing so wise as this ignorance, where they that profess they know nothing are wisest of all, and they that are over-curious, the most foolish of all."

unto God and the Father

See chap. iv. 6. He is called 'God' on account of creation, power, &c., and 'Father' on account of election, redemption, &c. Or, He may be called 'Father' with special reference to His relation to the Only-Begotten Son, as at 2 Cor. i. 3, "Blessed be God, even the Father of our Lord Jesus Christ."

in the Name of our Lord Jesus Christ;

In Scripture the 'name' is often put for the thing signified by it; so that the precept means that our thanksgivings are to be offered to God through Christ, in Whom alone they are accepted. Alford, quoting from Harless, says, "The Name of the Lord is there, where He is named. *How* He is named depends on the particular circumstances: it is one thing to be reproached^a; another to be saved^b; another to be baptized^c; another to command^d; another to pray^e; another to give thanks^f, in the Name of the Lord. The Apostle says that all the Christian would do, he must do in the Name of Christ^g."

21. Being about to speak of certain personal duties, the Apostle first of all lays down a *general* proposition concerning mutual subjection, from which he afterwards proceeds to *special* exhortations.

Submitting yourselves one to another

See Phil. ii. 3, and observations there. St. Jerome says

^a 1 Pet. iv. 14.

^b Acts iv. 12.

^c Acts x. 48.

^d 2 Thess. iii. 6.

^e John xiv. 13.

^f Col. iii. 17.

^g Col. iii. 17.

“Let bishops hear these words, let priests hear them, let the whole order of doctors hear, that they are in subjection to their own subjects, and imitate the Apostle, who says, ‘Though I be free from all men, yet have I made myself servant unto all, that I might gain the more^h.’”

This precept must not be understood as disturbing or destroying lawfully constituted authority, but as requiring that it should be exercised in the spirit of love: see Gal. v. 13. There is a similar expression in James v. 16, “Confess your faults one to another,” which does not of course mean that each person is to make a public declaration of his sins, but that they are to be confessed to those who have the power of remitting or retaining them.

in the fear of God.

And not from a desire to obtain the applause of men; or from fear of what may happen. For a similar precept, see Rom. xiii. 5, “Wherefore ye must needs be subject, not only for wrath, but also for conscience’ sake.” St. Chrysostomⁱ says, “Beloved, our condition needs much endurance; and endurance is produced when doctrines are deeply rooted. For as no wind is able by its assaults to tear up the oak, which sends down its root into the lower recesses of the earth, and is firmly clenched there; so, too, the soul which is nailed by the fear of God none will be able to overturn. Since to be nailed is more than to be rooted. Thus the Prophet prayeth, saying, ‘Nail my flesh by Thy fear^k;’ do Thou so fix and join me, as by a nail riveted into me.”

There is another reading, *ἐν φόβῳ Χριστοῦ*, which is supported by several of the best manuscripts, as well as several of the Fathers. It is evidently immaterial which is used, and we see no great reason for departing from the English version.

22. Wives, submit yourselves unto your own husbands,

The Apostle now proceeds to speak of the three greatest

^h 1 Cor. ix. 19.

ⁱ Hom. liv., in Joh.

^k Ps. cxix. 120, LXX.

of earthly relations,—that of husband and wife, ver. 22, 23; that of parent and child, vi. 1—4; that of master and servant, vi. 4—9. Bengel points out that the *inferiors* are mentioned first, since many from *inferiors* become *superiors*; and he who obeys well, commands well.

The law of subjection for women is written in Gen. iii. 16. St. Chrysostom, commenting on this precept of the Apostle, says, that “when they (husbands and wives) are in harmony, the children, too, are well brought up, and the domestics are in good order, and neighbours, and friends, and relations partake of the fragrance. But if it be otherwise, all is turned upside down, and thrown into confusion. And just as when the generals of an army are at peace one with another, all things are in due subordination, whereas on the other hand, if they are at variance, everything is turned upside down; so, I say, is it also here.”

Alford says the words ‘your own’ are added to intensify the recognition of the relationship, and suggest its duties: see 1 Cor. vii. 2.

as unto the Lord.

Some understand this to mean, ‘inasmuch as they are your lords;’ but the reference is evidently to Christ, i.e. rendering obedience in such a way that it is not done for the sake of man, but for the love of Christ.

St. Chrysostom says, “The word ‘as’ is not necessarily and universally expressive of exact equality. He either means this, ‘as knowing that ye are servants to the Lord,’ (which by the way is what he says elsewhere, that, even though they do it not for the husband’s sake, yet must they primarily for the Lord’s sake); or else he means, ‘when thou obeyest thy husband, think thou obeyest him as serving the Lord.’ For if he who resisteth these external authorities, those of governments I mean, ‘resisteth the ordinance of God,’ much more does she who submits not herself to her husband.”

St. Augustine¹, speaking of his mother, says, “Brought up thus modestly and soberly, and made subject rather by

¹ Conf. ix. (9).

Thee to her parents, than by her parents to Thee, so soon as she was of marriageable age, being bestowed upon a husband, she served him as her lord; and did her diligence to win him unto Thee, preaching Thee unto him by her conversation; by which Thou ornamentedst her, making her reverently amiable, and admirable unto her husband." It was a wise speech of Livia, the wife of Augustus Cæsar, who, on being asked how it was that she had obtained such unbounded influence over her husband, replied, "By always doing willingly what is pleasing to him."

St. Ambrose^m has the following: "Mulier viro deferat, non serviat; regendam se præbeat, non coercendam. Indigna est conjugio quæ digna est jurgio."

23. For the husband is the head of the wife,

The Apostle supplies a reason for the precept which he has just given, q.d. wives should shew due subjection to their husbands, as being their heads, since, as St. Ambrose says, woman took her beginning from man. He is also the 'head' as being, by the consent of all nations, the one to whom the chief power of right belongs. Compare 1 Cor. xi. 7—9.

even as Christ is the Head of the Church :

~ See observations on chap. i. 22. 'As' here does not, of course, signify equality, but similitude, and serves to compare one thing with another. It is plain that Christ is 'Head of the Church' in a far grander and nobler sense than the man is head of the woman. This comparison at once does away with the notions of those old heretics who looked upon matrimony as profane, and altogether beneath the dignity of a Christian man.

and He is

Kaì αὐτός ἐστι. "Nam *Is* est, ut conjunctio copulativa more Hebræorum posita sit pro rationali." Some, as Œcumenius, refer these words to the *husband* just mentioned,

^m Ep. lxiii. 107.

ⁿ Piscator.

while St. Jerome and others consider that they relate to Christ. This last undoubtedly is the best sense.

the Saviour of the body.

Christ as 'the Head' is very properly called 'the Saviour of the body,' i. e. of the Church, since by causing all kinds of spiritual blessings to flow from Himself into it, He brings it to eternal salvation. Compare Phil. iii. 20, "From whence also we look for the Saviour."

24. Therefore

'Αλλὰ, for ὥστε.

as the Church is subject unto Christ,

Gorranus points out that this subjection is fourfold: (1) as the moon is in subjection to the sun, by being illuminated by it; (2) as the earth is to heaven, by which it is made faithful; (3) as flesh to the spirit, by which it is quickened; (4) as the body to the head, by which it is governed.

The Apostle must not be understood to teach here (as some heretics have thought) that all members of the Church, without exception, are obedient to the law of Christ. He is evidently speaking of the Church in its *corporate* character, which is, and ever must be, in dutiful and loving subjection to Christ as its Head, although it may number amongst its members many whose lives are a contradiction to the holy and self-denying doctrines which they profess. See observations on chap. i. 23. See also some excellent remarks on this subject in St. Augustine, *De Continentiâ*, xi.

so let the wives be to their own husbands

The same obligation that lies on the Church to obey Christ, because He is its Head, lies on the wife to obey the husband who is her head.

in every thing.

i. e. in all things where the authority of the husband may be lawfully exercised. This precept receives light from Col. iii. 18, "Wives, submit yourselves unto your own husbands, *as it is fit in the Lord.*" It is plain, then, that this

verse cannot be used to countenance such a despotic exercise of authority on the part of the husband as is seen in Eastern countries.

25. Husbands, love your wives,

He now proceeds to remind husbands of their duties; and lest the mention of the subjection of the wife, in the last verse, should lead to a haughty and domineering temper on the part of the man, the Apostle exhorts rather to *love*, than the exercise of *authority*, even when legitimate. St. Chrysostom^o says, "To love, therefore, is the husband's part, to yield is theirs (the wife's). If, then, each one contributes his own part, all stands firm. For from being loved, the wife, too, becomes affectionate; and from her being submissive, the husband becomes gentle. . . . Do not, therefore, because thy wife is subject to thee, act the despot; nor because thy husband loveth thee, be thou puffed up. Let neither the husband's love elate the wife, nor the wife's subjection puff up the husband. For this cause hath He subjected her to thee, that she may be loved the more. For this cause He hath made thee to be loved, O wife, that thou mayest easily bear thy subjection."

even as Christ also loved the Church,

The expression 'even as' does not require an *equality* of love on our part, but *imitation*. Husbands should ever be looking towards Christ in His character as Spouse of the Church, so as to direct their conjugal relations by His Blessed Pattern. "Thou hast seen," says St. Chrysostom, "the measure of obedience, hear also the measure of love. Wouldest thou have thy wife obedient unto thee, as the Church is to Christ? Take then thyself the same provident care for her as Christ takes for the Church. Yea, even if it shall be needful for thee to give thy life for her, yea, and to be cut into ten thousand pieces, yea, and to endure and undergo any suffering whatever, refuse it not. Though thou shouldest undergo all this, yet wilt thou not, no, not even

^o Hom. x. in Col.

then, have done anything like Christ. For thou indeed art doing it for one to whom thou art already knit, but He for one who turned her back on Him and hated Him. In the same way, then, as He laid at His feet her who turned her back upon Him, who hated, and spurned, and disdained Him, not by menaces, nor by violence, nor by terror, nor by anything else of the kind, but by His unwearied affection; so also do thou behave thyself towards thy wife. Yea, though thou see her looking down upon thee, and disdain and scorning thee, yet by thy great thoughtfulness for her, by affection, by kindness, thou wilt be able to lay her beneath thy feet. For there is nothing more absolute than these chains, and especially for husband and wife."

and gave Himself

i. e. to death. See chap. v. 2; Gal. i. 4; Tit. ii. 14. These words shew that the death of Christ was a *voluntary* act.

for it;

Ἵπὲρ αὐτῆς. It is better to translate this, with Alford, 'for *her*;' the comparison is thus brought out as in the original.

St. Augustine^p, speaking of Christ having wedded Himself to our flesh, says, "He hath therefore His Bride here, whom He hath redeemed with His holy Blood, and to whom as pledge He hath given the Holy Spirit. He hath rescued her from the bondage of the devil, hath died for her sins, hath risen again for her justification. Who shall present his bride with offerings so great? Let human bridegrooms offer what you will of lands to furnish the bride's adornments, let them offer gold, silver, precious stones, horses, slaves, farms, estates,—aye, but will any one offer his own blood? For should a man give his own blood to his bride, he would not be alive to marry her. But the Lord dying without fear of the result, gave His Blood for her, whom rising again He was to have, whom He had already united to Himself in the Virgin's womb. For the Word was the Bridegroom, and the Bride man's flesh; and both together one Son of God,

^p Hom. viii. 4, in Joh.

Who is also Son of Man. The womb of the Virgin Mary the place where He was made Head of the Church, that womb His bride-chamber, even thence came He forth as a bridegroom from his chamber, as the Scripture foretold, 'Coming forth as a bridegroom out of his chamber, He rejoiced as a giant to run on his way.' "

26. That He might sanctify and cleanse it

"So, then," says Chrysostom, "she was unclean! So, then, she had blemishes! So, then, she was unsightly! So, then, she was worthless! Whatsoever kind of wife thou shalt take, yet shalt thou never take such a bride as the Church when Christ took her, nor one so far removed from thee as the Church was from Christ. And yet for all that He did not abhor her, nor loathed her for her surpassing deformity. . . . She was both foolish and of an evil tongue; and yet, notwithstanding, though so many were her blemishes, yet did He give Himself up for her in her deformity, as for one in the bloom of youth, as for one dearly beloved, as for one of wonderful beauty. And though such as this He took her, He arrayed her in beauty, and washed her, and refused not even this, to give Himself for her."

The Apostle immediately proceeds to shew how this purification takes place.

with the washing of water

i.e. by the Sacrament of Holy Baptism. See Titus iii. 5, where it is called 'the washing of regeneration.' The use of the article *τοῦ ὕδατος*, '*the water*,' makes the reference to Baptism very pointed.

St. Cyril^a says, "If any one is anxious to know why the gift is given through water, and not through some other element, let him take up Holy Scripture and he shall learn. For water is a noble thing, and of the world's four visible elements the most beautiful. Heaven is the abode of angels, and the heavens are of the waters; earth is the place of men, and the earth is of the waters: and before all the six days'

^a Catechet. Lect., iii. 5.

fashioning of creation the Spirit of God moved on the face of the waters. Water was the beginning of the world; the Jordan was the beginning of the Gospel preaching. Rescue from Pharaoh came to Israel through the sea; rescue from sins to the world through 'the laver of water by the word' of God. Where there is a covenant with any, there also is water: after the flood a covenant was made with Noe; a covenant with Israel from Mount Sina, but 'with water, and scarlet wool, and hyssop^r.' Elias is received up, but not without water; for first he crosses Jordan, then horses carry him to heaven. The high-priest first bathes, and then burns incense; for Aaron first bathed, and then was made high-priest; for how might he intercede for the rest, who had not yet been cleansed by water? Moreover, the Laver, set apart within the tabernacle, was an emblem of Baptism."

by the word,

If the 'washing of water' means Baptism, 'the word' will naturally stand for that special form in which our Lord commanded the Sacrament to be administered,—'In the Name of the Father, and of the Son, and of the Holy Ghost.' So St. Chrysostom, Theodoret, Œcumenius, and most of the Greek and Latin Fathers. St. Augustine^s interprets in a different way; he seems to refer the expression to "the word of faith, by which, without doubt, Baptism itself is consecrated that it should have power to cleanse. The cleansing would by no means be ascribed to the fluid, unstable element, were there not added 'by the word.' This word of faith avails so much in the Church of God, that through her, believing, offering, blessing, baptizing, it cleanses the merest babe, although not as yet able with the heart to believe unto righteousness, and with the mouth to confess unto salvation. All this is done through the word, of which the Lord saith, 'Now are ye clean because of the word which I have spoken unto you.'"
There is another reading which adds 'of life' to the sentence; which then runs, 'with the washing of water by the word of life;' but this appears to rest on no sufficient authority.

^r Heb. ix. 19.

^s Hom. lxxx. 3, in Joh.

27. The Apostle now shews the *end* of the sanctifying and cleansing of the Church.

That He might present it to Himself

i. e. as a Bride. See Ezek. xvi. 6—14. The expression, as Alford observes, sets forth that the preparation of the Church for her bridal with Christ is exclusively by His Own agency.

a glorious Church,

Either worthy of glory, or, full of glory. See Ps. xlv. 14, "The king's daughter is all glorious within."

not having spot,

i. e. without anything to mar its beauty. A metaphor borrowed from the human face.

or wrinkle,

Shewing that it is to be always young and full of vigour. Some of the Fathers consider that this metaphor, as well as the former, is taken from cloth and other textures.

St. Gregory^t says that the Church is the *garment* of Christ, and that as such He presents it to Himself "neither in respect of sin, 'having spot,' nor in respect of a double mind, 'having wrinkle,' because both by righteousness she is clean, and by a single bent stretched. She, then, that is washed that she should not 'have spot,' and stretched that she should not 'have wrinkle,' assuredly is a garment." So also St. Augustine^u, who says, "By His garments are meant His saints, His elect, His whole Church, which He shews forth as His garment, so to speak; His robe 'without spot and wrinkle,' which on account of its spots He has washed in His Blood, on account of its 'wrinkles' extended on His Cross." And again^v, he says that Christ's "vesture on the Mount, which shone forth like whitened snow, signified the Church cleansed from every spot of sin."

or any such thing;

i. e. anything that may tend to deface or defile.

^t Moral. xx. 58, (xxix.)

^u In Ps. xlv. 8.

^v In Ps. li. 7.

It has been much debated whether the Apostle is here speaking of the Church militant or triumphant. SS. Jerome, Augustine, and Bernard understand this verse of the Church triumphant; while others, as Clemens Romanus, Chrysostom, Theophylact, make it refer to the Church militant. Either interpretation gives a good sense, and it is quite possible for both to be accepted, since the sanctification of the Church which is *begun* on earth is *perfected* in heaven. The Pelagians were fond of quoting this passage to prove that it was possible for a man to live wholly without sin. St. Augustine, in disputing against them, teaches that the full accomplishment of the Apostle's words does not belong to this state, but must be looked for in a future life. In Hom. cxxxi. 7, in Nov. Test., he shews that the Church's wrinkles are being effaced here, that above she may have none. "By confession," he says, "the wrinkle is stretched out, by confession the spot is wiped away. . . . And where is our wrinkle stretched out? As if on some great fuller's stretcher, on the Cross of Christ. For on this Cross, that is, on this stretcher, He shed His Blood for us. Behold, how the Church is made 'without spot or wrinkle,' stretched out as it were well cleansed on the stretcher of the Cross; but this can be altogether doing here. The Lord presenteth to Himself a glorious Church, not having spot or wrinkle. This He is doing even here; He *presenteth* it there. For this is He doing now, that we may not have spot or wrinkle. Great is He who is doing it, good is His care, most learned Workman is He. He stretched us out on the wood, and maketh us without wrinkle, whom He had made by washing without spot. He who came 'without spot or wrinkle,' was Himself extended on the stretcher; but for our sakes, not for His own, that He might make us 'without spot and wrinkle.'"

St. Pacian^x says, "The Church is without spot or wrinkle, that is, without heresies, without Valentinus, without Catharygians, without Novatians. For in these are certain spotted and wrinkled folds, envious of the ornaments of the precious vesture. But the sinner and the penitent are not

^x Ep. iii. 11.

a spot on the Church, because as long as he sinneth and repenteth not, he is put without the Church. When he ceases to sin, he is already whole. But the heretic rends, divides, spots, wrinkles the garment of the Lord, the Church of Christ. This is the spot that defileth unity, this the wrinkle."

"What is denoted by 'wrinkles,'" asks St. Gregory, "but double dealing? And so all they are wrinkles of holy Church, who therein live in double dealing, who avouch the faith with their voices, disown it by their works. These persons doubtless in time of peace, because they see that with the powers of this world faith is an honour, falsely feign themselves of the number of believers; but when a sudden storm of adversity disquiets holy Church, they thereupon shew what they are going after in their heart of unbelief. Now these 'wrinkles' holy Church has not in her elect, in that they have not the art to shew one thing in themselves on the outside, and to hold another within side. For (the Church) has not spot or wrinkle in that she is without both foulness of practice and doubleness of tongue^y."

but that it should be holy

The sanctity of the Church may be considered in several different points of view^z. First, the sanctity of its Head, and of those who founded it; secondly, the holiness of its doctrine; thirdly, the means of holiness which it has in the Sacraments; fourthly, the actual holiness of its members; and fifthly, the divine attestations of holiness in miracles. It is highly necessary to observe this extended view of the Church's holiness against those who contend for the *personal holiness* of each individual member as a note of the true Church. Such were the Donatists and Pelagians of old; and such are the Anabaptists, and other modern Dissenters. It is worthy of remark, that some modern sectaries have refined upon the tenets of their predecessors in heresy, by saying that though sinners may exist in communion with the Church, yet in no sense can they be members of the Church as *open* and *notorious* sin-

^y Moral. xiii. (xviii.)

^z Palmer's Treatise of the Church, vol. i. 107.

ners. It would be easy to shew, however, that visible sanctity of life is not indispensably necessary for Church membership; and much easier still to shew that the wickedness of individual members does not interfere with the sanctity of the whole body.

and without blemish.

Καὶ ἄμωμος, a word used of the victims offered in sacrifice by the Jews. It becomes highly significant when applied to Christians. In 1 Pet. i. 19 it is used of Christ, *ὡς ἀμνοῦ ἀμόμου καὶ ἀσπίλου*.

28. The Apostle having made a short digression concerning the mystical union of Christ and the Church, returns to the duties of husbands towards their wives.

So

This is sometimes referred to Christ's love for the Church already spoken of; it seems much better, however, to consider it as carrying forward the sense to the 'as' mentioned immediately afterwards.

ought men to love their wives as their own bodies.

The words 'their own' are of course highly emphatic; q.d. men should treat their wives with the same consideration and affection that they shew to their own persons. This precept has its foundation on the intimate relation of woman to man. See Gen. ii. 23, "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." See also Matt. xix. 5.

St. Chrysostom^a has some excellent remarks upon the atrociousness of conjugal tyranny, and speaks with well-merited severity of the baseness of striking a wife. He then lays down rules for dealing with an unworthy consort. "Seest thou not the husbandmen, how the earth which hath once received the seed they tend with all various methods of culture, though it have ten thousand disadvantages, e.g.

^a Hom. xxvi., in 1 Cor. ad Fin.

though it be an unkindly soil, or bear ill weeds, or though it be vexed with excessive rain through the nature of its situation? This also do thou. For thus shalt thou be first to enjoy both the fruit and the calm; since thy wife is to thee both a harbour, and a potent healing charm, to rejoice thy heart." He then quotes the example of Socrates, "who had a bad wife, a trifler and a drunkard, and who when some one asked, 'Why having such an one, he endured her?' made reply, that he might have in his house a school and training-place of philosophy. 'For I shall be to all the rest meeker,' saith he, 'being here disciplined every day.'"

He that loveth his wife loveth himself.

St. Jerome, *in loc.*, has the following remarks: "Nemo corpus suum turpiter amat, aut seipsum propter coitum diligit, sed quasi vasculum animæ suæ fovet corpus et nutrit, ne, fracto vase, id quod continebatur effluat, et erumpat."

29. For no man ever yet hated his own flesh;

i.e. simply, and for its own sake. Many have done so on account of its sins and miseries, and so have terminated their existence by suicide; but it was the *evil* of the flesh, and not the *flesh itself*, that they hated. Many of the saints also have afflicted their flesh, and wasted their bodies with fasting and penance, but it was not from *hatred*, but from *love*; so that, their bodies being purged from the stain of sin, they might receive them again bright and glorious. See 2 Cor. v. 2.

St. Augustine^b says, "Though the spirit lusteth against the flesh, and the flesh lusteth against the spirit, though there be now strife in this house, the husband in the quarrel seeks not the destruction but the agreement of the wife. God forbid, my brethren, God forbid that in lusting against the flesh the spirit should hate the flesh. It hates the vices of the flesh, it hates the wisdom of the flesh, it hates the contention of death. Let this 'corruptible put on incorruption, and this mortal put on immortality,' let it be 'sown a

^b Hom. cv. 15, in Nov. Test.

natural body, rise again a spiritual body,' and you will see a full and perfect agreement, you will see the creature praising the Creator."

This verse makes directly against the doctrine of the Manichees which is referred to by St. Augustine^c: "I say not with what error, but with what utter madness, do the Manichees attribute our flesh to some, I know not what, fabled 'race of darkness,' which, they will have, hath had its own nature without any beginning ever evil: whereas the true teacher exhorts men to love their own wives by the pattern of their own flesh, and exhorts them unto this very thing by the pattern also of Christ and the Church."

For an excellent account of the Manichean system, see Oxford edition of St. Augustine's Confessions, Note A, page 314 to 346.

but nourisheth and cherisheth it,

'*ΑΛΛ' ἐκτρέφει καὶ θάλπει αὐτήν.* *Ἐκτρέφει* is generally understood to mean 'furnishes with food,' while *θάλπει* means 'supplies with clothing.' This translation, however, does not bring out the preposition *ἐξ* strongly enough; it is rather, 'nourishes upwards,' i.e. *out* of childhood, and the successive stages of life, shewing the perpetuity of the care bestowed.

Θάλπει in the first instance means 'makes warm,' like hens and other birds who sit upon their eggs, see Deut. xxii. 6, LXX, and then, 'fosters,' or 'cherishes.' In 1 Thess. ii. 7 it is used of a *nurse*. Both words are emphatic; denoting the high degree of attention bestowed.

even as the Lord the Church:

Instead of *Κύριος* most MSS. read *Χριστός*. Christ 'nourishes' His mystical body with the Bread that came down from heaven (see John vi. 32—58); and 'cherishes' it by the warming influence of His love. The application of these words to Christ is most comforting to every devout soul.

30. For

The reason why Christ should nourish and cherish the

^c De Continentiâ, ix.

Church, viz. the most intimate connexion which exists between Himself and it.

we are members of His body,

See 1 Cor. xii. 27, "Now ye are the body of Christ, and members in particular." See also observations on chap. i. 23.

of His flesh, and of His bones.

The allusion is evidently to Gen. ii. 23, and the words originally spoken of Eve are here accommodated to the Church. St. Chrysostom enquires "How so? In that He was made of our substance, as Eve also was made flesh from the flesh of Adam. And well does he make mention of 'bones and flesh;' for these are principal things about us, our flesh and bones. The one being laid underneath as a sort of foundation, the other as a superstructure." And again: "As then the Son of God is of our nature, so are we of His substance; and as He hath us in Himself, so also have we Him in us."

St. Augustine^d says, "For that ye may know that the Bridegroom and the Bride are one, according to the Flesh of Christ, not according to His Divinity, (for according to His Divinity we cannot be what He is, seeing that He is the Creator, we the creature; He the Maker, we His work; He the Framers, we framed by Him; but in order that we might be one with Him in Him, He vouchsafed to be our Head, by taking of us flesh wherein to die for us); that ye may know then that this whole is one Christ, He said by Isaiah, 'He hath bound a mitre on me as a bridegroom, and clothed me with ornaments as a bride^e.' He is then at once the Bridegroom and the Bride. That is, the Bridegroom in Himself as the Head, the Bride in the body."

Caletan refers this verse to the formation of the Church from the flesh and bones of Christ upon the Cross, on which He, according to His Human Nature, consisting of flesh and bones, quickened the Church by His Death.

Bengel points out that Moses^f mentions 'bones' first, but St. Paul the 'flesh;' and he gives as a reason, because the

^d Hom. xli. 8, in Nov. Test.

^e Isa. lxi. 10, (LXX.)

^f Gen. ii. 23.

'bones' are the things which support the *natural* structure, while in the new creation it is the *Flesh* of Christ which alone gives life, and therefore claims the first place.

31. The words which follow were originally spoken of Adam and Eve, (see Gen. ii. 24,) but St. Paul applies them to Christ in His relation of Head to the Church; and in so doing gives an intensity to their signification which they did not possess before.

For this cause

i.e. on account of the intimate union betwixt Christ and His Church, (typified by the marriage of the first pair of human beings,) and the wonderful love that He has shewn towards it, having set to all husbands an example that they should follow His steps.

shall a man leave his father

Christ left His Father, when He took upon Himself the form of a servant, and became Man.

and mother,

viz. the Jewish Synagogue, in which according to the flesh He was born and educated: see Isa. l. i.

and shall be joined unto his wife,

i.e. the Church, to which He was betrothed before the foundation of the world: see Hosea ii. 19.

and they two

Christ, the Bridegroom, and the Church, the bride.

shall be one flesh.

Being united together and made one by means of Sacraments.

St. Augustine^s says, "If, then, Christ did cleave to the Church, so that they should be two in one flesh, in what sense did He leave His Father, in what sense His mother? He left His Father, because, 'though He was in the form of God, He thought it not robbery to be equal with God,

^s Hom. ix. 10, in Joh.

but emptied Himself, taking the form of a servant.' For this is the meaning of 'He left His Father;' not that He forsook and went away from His Father, but that He appeared not to men in that form in which He is equal to His Father. How did He leave His mother? By leaving the synagogue of the Jews, of which He was born according to the flesh, and cleaving to the Church which He had gathered together out of all nations."

This verse, which in its *spiritual* sense (as has been already said) relates to Christ, must also be understood *literally* of the union established by holy Matrimony between a man and his wife, and furnishes a most powerful argument in favour of that unanimity of feeling and action which should ever mark the married state.

Tertullianⁱ, speaking of the blessedness of Christian marriage, says, "How can we find words to describe the happiness of that marriage which the Church joineth together, and the Oblation confirmeth, and the blessing sealeth, the angels report, the Father ratifieth? For not even on the earth do sons marry rightly and lawfully without the consent of their fathers. What an union is that of two believers, of one hope, one vow, one discipline, the same service! Both brethren, both fellow-servants! No distinction of spirit or of flesh, but really twain in one flesh. Where the flesh is one, one also is the spirit. Together they pray, together fall down, together pass their fasts; teaching one another, exhorting one another, waiting on one another. Both are together in the Church of God, together in the Feast of God, together in straits, in persecutions, in refreshments. Neither hideth from the other, neither shunneth the other, neither is a burden to the other. Freely the sick is visited, the needy supported. Alms without torture, sacrifices without scruple, daily diligence without hindrance! No stealthy singing, no hurried salutation, no silent benediction! Psalms and hymns resound between the two, and they provoke one another which shall sing the best to his God. Such things Christ seeing and hearing, rejoiceth."

ⁱ Ad Ux., ii. 8.

32. This is a great mystery :

Τὸ μυστήριον τοῦτο μέγα ἐστίν—*sacramentum hoc magnum est*, (Vulg.) This verse is surrounded with many and great difficulties, and has proved a fruitful source of controversy, both in relation to the meaning of the word *μυστήριον*, and the doctrine embodied in it. It would be a hopeless task to endeavour to reconcile, or even to state, the various conflicting theories, but it may be enough to say that St. Ambrose, *in loc.*, very clearly points out that by the word 'this' the Apostle intends to refer to the union of Adam and Eve, and to shew that it contains 'a great mystery.' So also St. Jerome, who quotes St. Gregory Nazianzen to the same effect. So also St. Chrysostom, Theodoret, Œcumenius, and others, who all agree in making the primary reference to the union of our first parents. They therefore are in error who argue against the common consent of the Fathers, that the 'Mystery' relates primarily to the union of Christ with the Church, as if that were called by the Apostle 'a great Mystery,' or Sacrament, since it is rather that which is signified by the 'Mystery,' or Sacrament, of marriage; the word 'great' being added on account of the stupendous dispensation which it has been ordained by God to typify. The general meaning will then be: 'This quotation which I have just made from the Book of Genesis, besides relating a matter of history, has also a deep mystical interpretation, and contains a prophetic reference to the union of Christ with the Church.' In this way, as Œcumenius observes, the truth of the history is not overthrown, but an allegorical meaning is introduced.

but I speak concerning Christ and the Church.

Ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν—I speak with *reference* to Christ and the Church. The Vulgate reads, "Ego autem dico in Christo et in Ecclesiâ."

It has been doubted whether the Apostle intends to call matrimony in *general* a 'Mystery,' or Sacrament; or whether he is here speaking with *special* reference to the union of our first parents. Those who have embraced the latter opinion

have maintained that it is impossible to prove from this place that matrimony is a Sacrament. But, whichever opinion is adopted, it must be remembered that it is one thing whether matrimony is a Sacrament or not, another whether it can be proved to be so from this place. It may be well to remark that Roman theologians of eminence use this verse with great caution. No doubt the words 'Mystery' and 'Sacrament' were employed among the earlier Fathers in a much looser sense than by ourselves. Professor Harold Browne^k gives some excellent instances of this. It is therefore by no means easy to fix the exact number of Sacraments, properly so called, that were held among them. It is certain, however, that they assigned the chief place to Baptism and the Holy Eucharist, and looked upon these as Sacraments in such a sense as other rites certainly were not, viz. as being the only ones which *justify*, or are instruments of directly communicating the benefits of the Atonement. In reference to those other rites which have been formally declared to be Sacraments by the Latin Communion, there is every reason to believe that the Fathers dealt with them in the same way as the English Church has done. See Art. XXV. This Article does not deny that those rites are Sacraments *at all*, but simply asserts that they are not Sacraments *in the sense* in which Baptism and the Holy Eucharist are Sacraments; i. e. 'Sacraments of the Gospel,' Sacraments with a 'visible sign or ceremony ordained of God.' This they are not, since they are of Apostolic institution. The Latin Church has declared the number of Sacraments to be seven. The English Church, on the other hand, *does not strictly define the number*, here, as elsewhere, allowing considerable latitude to her children. She defines the word Sacrament generally to be an outward sign of an inward grace, without saying *to how many ordinances* this definition applies. She *does*, however, declare that Christ has ordained *two* special Sacraments as generally necessary to salvation, and there she leaves the matter, not at all excluding Confirmation, Penance, Orders, Matrimony, and Extreme Unction from the list of Sacraments,

^k Expos. of Articles, p. 577.

but only denying to them 'the *like nature* of Sacraments with Baptism and the Lord's Supper.'

Very numerous extracts might be made from the writings of the Fathers wherein they speak of matrimony as a Sacrament.

Thus St. Augustine¹: "Far be it, therefore, that with a feeling clearly not human, but clearly vain, we so grieve when scandalous crimes are corrected, as if it were the putting asunder of marriages; especially in the City of our God, in His holy Hill, that is, in the Church, wherein of marriage, not the bond alone, but the Sacrament is so set forth, as that it is not lawful for a man to deliver his wife unto another."

And again^m: "To such a degree is that marriage compact entered upon a matter of a certain Sacrament, that it is not made void even by separation itself," &c.

And againⁿ: "A marriage once for all entered upon in the City of our God, where, even from the first union of the two, the man and the woman, marriage bears a certain sacramental character, can no way be dissolved but by the death of one of them." And a little further on: "On this account the Sacrament of marriage of our time hath been so reduced to one man and one wife, as that it is not lawful to ordain any as a steward of the Church, save the husband of one wife."

And in *Tract. de Bono Viduitatis*, iv., he speaks of "the Sacrament indissoluble of matrimony."

33. Nevertheless

q. d. 'Although I have applied this in a *mystical* sense to Christ and the Church, yet I do not wish to be understood as excluding the *primary* meaning, which relates to the union of a man with his wife.'

let every one of you in particular so love his wife even as himself;

"For indeed," as St. Chrysostom says, "in very deed a mystery it is, yea, a great mystery, that a man should leave

¹ De Fide et Operibus, vii.

^m De Bono Conjugali, vii.

ⁿ Ibid., xv.

him that gave him being, him that begat him and brought him up, and her that travailed with him and had sorrow, those who have bestowed upon him so many and great benefits, those with whom he has been in familiar intercourse, and be joined to one whom he never even saw, and who bears no relation to him, and should honour her before all others; a mystery it is indeed."

and the wife see that she reverence her husband.

The word 'reverence' (*φοβῆται*) does not imply a slavish dread, but a ready obedience founded on love. It is, as Œcumenius rightly says, the proper respect accorded by a wife to her husband. It is not the fear of suffering harm from, but the fear of losing the esteem of, her husband.

In answer to the question, 'How can there ever be *love* where there is *fear*?' St. Chrysostom, *in loc.*, replies, "It will exist there pre-eminently. For she that fears and reverences, loves also; and she that loves, fears and reverences him as being the head, and loves him as being a member, since the head itself is a member of the body at large." And a little further on he explains what this 'fear' is: "It is the not contradicting, the not rebelling, the not being fond of the pre-eminence. It is enough that fear be kept within these bounds." The rest of his remarks to the end of Hom. xx. in Eph. should be carefully read, as illustrating and enforcing the duties of the married state.

A wife may 'reverence' her husband, (1) in heart, as Sarah did Abraham^o; (2) in her speeches both *to* him and *of* him, like the Spouse in the Canticles; (3) in her actions, taking care that they are always such as befit the sanctity of the married state.

The example of Michal^p should be a warning to all women who are inclined to treat their husbands with disrespect.

^o 1 Pet. iii. 6.

^p 2 Sam. vi. 20—23.

CHAP. VI.

VER. 1. St. Chrysostom remarks on the connexion of this verse with what goes before, "As a man in forming a body places the head first, after that the neck, then the feet, so does the blessed Paul proceed in his discourse. He has spoken of the husband, he has spoken of the wife, the second authority, he now goes on by gradual advances to the third rank,—which is that now before us, of children. For as the husband has authority over the wife, so have the husband and the wife over the children."

Children, obey your parents in the Lord :

As Isaac did Abraham, in patiently submitting to be sacrificed. Compare with this Prov. xxiii. 22, and Col. iii. 20.

It is, of course, clear that the obedience of children to their parents is, and ever must be, subordinate to their obedience to the law of God, which governs both alike. This is shewn by the addition of the words 'in the Lord,' which St. Chrysostom explains to mean, "wherever you will not be offending against God. So that if the father be a gentile or an heretic, we ought no longer to obey, because obedience is not then 'in the Lord.'" St. Bernard^a says, "*Sola causa, qua non liceat obedire parentibus, Deus est.*" And again^r, "*Facere malum, quolibet etiam jubente, non obedientia, sed inobedientia est;*" i. e. towards God. So also St. Cyril^s, after quoting the words^t, "He who loveth father or mother more than Me, is not worthy of Me," proceeds, "For when our fathers upon earth have views at variance with those of our Father which is in heaven, then we must obey this word: when, however, not hindered by them in respect of godliness, but from want of affectionate feeling, and forgetfulness of their benefits to us, we despise them, then that oracle will have place, which saith, 'He that curseth father or mother, let him die the death.'"

The expression 'in the Lord' may also mean that, while

^a Ep. iii.^r Ep. vii.^s Catechet. Lect., vii. 7.^t Matt. x. 37.

rendering obedience to earthly parents, children are in reality doing it to God, Who is the Author of all fatherhood.

Alford's remarks on this verse are well worthy of consideration. He says, "I should venture to question whether the Apostle's view was to hint at such commands of parents as might not be according to the will of God, for compare Col. iii. 20, 'in all things.' I should rather believe that he regards both parents and children as *ἐν Κυρίῳ*, and the commands, as well as the obedience, as having that sphere and element."

for this is right.

Even nature teaches it. The heathen of old were well acquainted with the duty that a child owed to its parents, and strongly enforced it.

St. Cyril^u says, "The first virtuous observance in a Christian is to honour his parents, to requite their trouble, and with all his might to provide for their comfort, (for though we should repay them ever so much, yet we never can be what they have been to us); so that they enjoying comfort of our providing, may establish us in blessings which Jacob the supplanter knew the value of, when he appropriated them; and that our heavenly Father approving our virtuous course, may count us worthy to shine with the just as the sun in the kingdom of our Father."

2. Honour thy father and mother;

The word 'honour' embraces not only the respectful treatment of parents in word and deed, including the patient endurance of their evil tempers, but also the providing of all things that may be necessary for their support. This word then is more extended in its meaning than 'obey' in the last verse.

Tertullian^x says that Marcion struck these words out of this place that he might not be compelled to admit that the same God was the Author of both Testaments, since they are quoted from Exod. xx. 12.

^u Catechet. Lect., vii. 7.

^x Lib. v. 18, Adv. Marc.

which is the first commandment with promise ;

Not, as St. Chrysostom says, " first in rank," inasmuch as it is the fifth according to our mode of computation, but first in respect of the promise annexed to it. " For upon those others there is no reward annexed, as being enacted with reference to evil things, and to departure from evil things. Whereas in these others, where there is the practice of good, there is further a promise held out."

3. That it may be well with thee,

St. Paul quotes the very words of promise^y: " Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee."

and thou mayest live long on the earth.

It is to be observed that he omits ' which the Lord thy God giveth thee,' since this referred only to the earthly Canaan, the land flowing with milk and honey, and could have no bearing upon Christians who look not merely for *temporal* blessings, but for a City which hath foundations, whose Builder and Maker is God. It is plain, then, that the *substance* of the Old Testament remains, and relates to all believers, though its *accidents* belonged to the Israelites, and so have passed away. So Theodoret.

' The earth' here spoken of is not this world in which the wicked often prosper and reach extreme old age, but that ' earth' which the Lord promised to the meek as an inheritance: see Matt. v. 5. No doubt the Apostle sets *long life* before children as the reward of obedience, since it would be the very thing that would be most likely to attract them to seek the kingdom of God. " See his wisdom!" says Œcumenius: " since his discourse is addressed to children, he specified the recompense itself which was laid up in store for them; and he spoke of nothing lofty, nor about the kingdom of heaven, nor concerning the imitation of Christ,

^y Deut. v. 16.

as he did in the case of the husband and wife. For what is more pleasing to children than long life?" So, too, St. Chrysostom, who says, "Here he has not a word of discourse concerning Christ, not a word on high subjects, for he is as yet addressing his discourse to tender understandings. And it is for this reason, moreover, that he makes his exhortation short, inasmuch as children cannot follow up a long argument. For this reason also he does not discourse at all about a kingdom, (because this age is not qualified to hear these subjects,) but he says those things which an infant soul most especially longs to hear, that it shall 'live long.'"

St. Chrysostom² points out that catechumens are allowed "fondly to linger over petitions of too temporal a nature," so that they may "mount by little and little to higher things."

4. And, ye fathers,

In verse 1 he spoke of 'parents' generally, but here he addresses 'fathers,' because, as Bengel says, "*Hos facilius aufert iracundia.*" It is plain, however, that the precept applies equally to mothers,—and, in its more extended sense, to princes, who are the fathers of their people, and to prelates, who are the fathers of the Church.

provoke not your children to wrath :

Μὴ παροργίζετε τὰ τέκνα ὑμῶν, i.e. do not urge them to acts of disobedience by moroseness, or a tyrannical abuse of power. Rosenmüller translates, "*Cavete ne eos sine causa malè tractantes peiores reddatis,*"—"Macht sie nicht schlimmer durch unnöthige Strenge." For the word *παροργίζετε* see observations on chap. iv. 26.

St. Chrysostom, *in loc.*, remarks, "He does not say, 'love them,' because to this nature draws them even against their own will, and it were superfluous to lay down a law on such subjects. But what is his expression? 'Provoke not your children to wrath,' as many do, cutting them off from their

² Hom. ii. 10, in 2 Cor.

inheritance, and expelling them from their houses, and treating them overbearingly, not as free, but as slaves."

At Col. iii. 21 the Apostle supplies a reason for this precept,—‘lest they be discouraged,’ i.e. lest, finding the commands of their parents over-severe, they abandon all attempt at obedience, through sheer inability to perform what is required of them.

but bring them up

Ἐκτρέφετε: for this word see chap. v. 29.

in the nurture and admonition of the Lord.

Ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου. Trench^a has some admirable remarks on the use of the words *παιδεία* and *νοουθεσία* in this place, which, as he truly says, are “often not distinguished at all, or erroneously distinguished.” *Παιδεία*, he says, “is one of those many words into which the more earnest spirit of revealed religion has put a deeper meaning than it knew of, till that took possession of it; the new wine by a wondrous process making new even the old vessel into which it was poured. For the Greeks, *παιδεία* was simply ‘education;’ but the deeper apprehension of those who had learned that ‘foolishness is bound in the heart’ alike ‘of a child’ and of a man, while yet ‘the rod of correction may drive it far from him^b,’ led them, in assuming the word, to bring into it a further thought; they felt and understood that all effectual instruction for the sinful children of men, includes and implies chastening, or as we are accustomed to say, out of a sense of the same truth, ‘correction.’ . . . And this is quite the predominant use of *παιδεία* and *παιδεύειν*, both in the LXX. and the New Testament^c. The only occasion in the New Testament upon which *παιδεύειν* occurs in the old Greek sense is Acts vii. 22. Instead of ‘nurture’ at Eph. vi. 4, which is hardly strong enough a word, ‘discipline,’ I am persuaded, would have been preferable,—the laws and ordinances of the Christian household, the transgression of

^a Synonyms of the New Test., p. 128, and foll.

^b Prov. xxii. 15.

^c Lev. xxvi. 18; Ps. vi. 1; Isa. liii. 5; Ecclus. xxii. 6; Luke xxiii. 16; Heb. xii. 5, 7, 8; Rev. iii. 19.

which will induce correction, being indicated by *παιδεία* there. *Νουθεσία* is more successfully rendered ‘admonition,’ it is the training by word,—by the word of encouragement, when no more than this is wanted, but also by the word of remonstrance, of reproof, of blame, where these may be required; as set over against the training by act and discipline, which is *παιδεία*. Relatively, then, and by comparison with *παιδεία*, *νουθεσία* is the milder term; while yet its mention, associated with that other, teaches us that this, too, is a most needful element of Christian education; that the *παιδεία* without it would be very incomplete; even as, when years advance, and there is no longer a child, but a young man, to deal with, it must give place to, or rather be swallowed up in, the *νουθεσία* altogether. And yet the *νουθεσία* itself, where need is, will be earnest and severe enough. The word indicates much more than a mere Eli-remonstrance, ‘Nay, my sons, for it is no good report that I hear^d;’ indeed, of Eli it is expressly recorded, in respect of those sons, *οὐκ ἐνουθέτει αὐτούς^e*.”

The words ‘of the Lord’ mean either (1) concerning the Lord, or (2) according to the precepts of the Lord, and which tend to true piety.

This verse should teach parents that it is their duty personally to superintend the religious culture of their children, and not to think that they have discharged all their obligations by handing them over to the care of schoolmasters to be instructed in secular learning. St. Jerome has the following powerful remarks on the subject: “Legant Episcopi, atque Presbyteri, qui filios suos sæcularibus literis erudiunt, et faciunt illos comœdias legere, et mimorum turpia scripta cantare, *de Ecclesiasticis forsitan sumptibus eruditos*, et quod in corbonam pro peccato virgo, vel vidua, vel totam substantiam suam effundens quilibet pauper obtulerat, hoc in Calendariam strenam, et Saturnalitiam sportulam, et Minervæ munus, Grammaticus et Orator, aut in sumptus domesticos, aut in templi stipes, aut in sordida scorta convertit.”

St. Chrysostom, *in loc.*, speaking of the advantage of

^d 1 Sam. ii. 24.

^e 1b. iii. 13.

teaching a child self-discipline, addresses a father thus: "Study not to make him an orator, but train him up to be a philosopher. In the want of the one there will be no harm whatever; in the absence of the other, all the rhetoric in the world will be of no advantage. Tempers are wanted, not talking; heart, not cleverness; deeds, not words. These gain a man the kingdom. These confer benefits indeed. Whet not his tongue, but cleanse his soul." And again: "Surround them not with outward defences. For such is wealth, such is glory; for when these fall, as fall they must, the plant stands naked and defenceless, not only in no wise benefited during the time past, but even injured. For those very shelters that prevented its being inured to the attacks of the winds, will now have prepared it for perishing all at once. Let us, therefore, train up our children to be such, as that they shall be able to bear up against every trial, and not to be surprised at what may come upon them. And great will be the reward which will be thus laid up in store for us. For if men that make statues and paint portraits of kings receive so great distinction, shall not we who adorn the image of the King of kings, (for man is the image of God,) receive ten thousand blessings, if we effect a true likeness? For the likeness is in this, in the virtue of the soul, when we train our children to be virtuous, to be meek, to be forgiving, (because all these are attributes of God,) to be beneficent, to be humane, when we train them to regard the present world as nothing. Let this, then, be our task, to mould and direct both ourselves and them to what is right."

So, again^f, the same Father says: "In children we have a great charge committed to us. Let us bestow great care upon them, and do everything that the evil one may not rob us of them. But now our practice is the very reverse of this. We take all care indeed to have our farm in good order, and to commit it to a faithful manager; we look out for it an ass-driver, and muleteer, and bailiff, and a clever accountant. But we do not look out for what is more im-

^f Hom. ix., in 1 Tim.

portant, for a person to whom we may commit our son as the guardian of his morals, though this is a possession much more valuable than all others. It is for him, indeed, that we take such care of our estate. We take care of our possessions for our children, but of the children themselves we take no care at all. What an absurdity is this! Form the soul of thy son aright, and all the rest will be added hereafter. If that is not good, he will derive no advantage from his wealth, and if it is formed to goodness, he will suffer no harm from poverty."

5. The Apostle now comes to the duties of servants, and in addressing them, he does not speak to them, as St. Chrysostom remarks, "in the same tone as to children, but in a far more advanced way, inasmuch as he does not hold out to these the promise in this world, but in that which is to come: knowing, saith he, that whatsoever good or evil thing any man doeth, the same shall he receive of the Lord; and thus at once instructs them to love wisdom. For though they be inferior to the children in dignity, still in spirit they are superior to them."

Servants,

Οἱ δοῦλοι. The English version hardly gives the full meaning of this word. Conybeare translates 'bondsmen.' Either that word or 'slaves' would more accurately describe the class to whom the Apostle is speaking. He is about to shew that Christian liberty can exist with political slavery, against those who asserted that a faithful man could not remain servant to a heathen.

be obedient to them that are your masters according to the flesh,

The words 'according to the flesh' (*κατὰ σάρκα*) are added to this injunction because Christians have another Master who is properly so *κατὰ πνεῦμα*: see St. Augustine, in Ps. cxxv. 3. Compare 1 Cor. x. 18, "Israel after the flesh," in contrast to the spiritual Israel. Or, 'masters according to the flesh' may be the same that are spoken

of in 1 Pet. ii. 18, ("not only the good and gentle, but also the froward,") in which case they will be contrasted with those who *believe*. St. Chrysostom thinks that these words shew the *temporary* nature of the service required: "Thus at once he raises up, at once soothes the wounded soul. Be not grieved, he seems to say, that you are inferior to the wife and the children. Slavery is nothing but a name. The mastership is 'according to the flesh,' brief and temporary; whatever is of the flesh, is transitory." So also St. Augustine: "It hath been thy lot to become a Christian, and to have a man for thy master: thou wast not made a Christian that thou mightest disdain to be a servant. For when by Christ's command thou servest a man, thou servest not the man, but Him Who commanded thee. Behold, He hath not made men free from being servants, but good servants from bad servants."

It is not improbable, however, as Bengel suggests, that after the mention of the only true Lord in verse 4, the Apostle hesitates to apply this title to an earthly master, without immediately adding some qualification to it.

with fear and trembling,

See observations on Phil. ii. 12. In Col. iii. 22 he shews in what this fear is to consist,—"*fearing God*." "Thou seest," says St. Chrysostom, "that he does not require the same fear from servants as from wives: for in that case he simply said, 'and let the wife see that she fear her husband;' whereas in this case he heightens the expression, 'with fear,' he saith, 'and trembling, in singleness of your heart, as unto Christ.' This is constantly his language. What meanest thou, blessed Paul? He is a brother, he enjoys the same privileges, he belongs to the same body. Yea, more, he is the brother, not of his own master only, but also of the Son of God, he is partaker of all the same privileges; yet sayest thou, 'Obey your masters according to the flesh, with fear and trembling.' Yes, for this very reason, he would say, I say it. For if

I charge free men to submit themselves one to another in the fear of God^h, if I charge moreover the wife to fear and reverence her husband, and yet at the same time she is his equal; much more must I so speak to the servant. It is no sign of low birth, rather it is the truest nobility, to understand how to lower ourselves, to be modest and unassuming, and to give way to our neighbour. And the free have served the free with much fear and trembling."

in singleness of your heart,

This "is well added," says St. Chrysostom, "since it is possible to serve with fear and trembling, and yet not of goodwill, but only as far as one can. Many servants in many instances cheat their masters."

Compare with this Matt. vi. 22, "If therefore thine eye be single," which precept relates to right and pure intention generally.

as unto Christ;

i.e. submit yourselves to your earthly masters, not as obeying *them*, but as serving Christ. See chap. v. 22.

6. Not with eyeservice,

Μὴ κατ' ὀφθαλμοδουλείαν. This word only occurs here and at Col. iii. 22. *Ὁφθαλμόδουλος* is a servant who shews great alacrity and diligence in the presence of his master, but is careless and slovenly when his back is turned,—what would be called 'a shirkⁱ.'

as menpleasers;

Ὡς ἀνθρωπάρεσκοι. Such are they who do not care for the duties which belong to their position, but are only anxious, by fair or foul means, to earn thanks and favour. It is a despicable character. See Gal. i. 10.

but as the servants of Christ,

The great thing ever to be kept before the mind as a preservative against dishonest service.

^h Chap. v. 21.

ⁱ Theophylact explains,—*μὴ κατ' ὀφθαλμοδουλείαν, τουτέστι μὴ μόνον παρόντων τῶν δεσποτῶν καὶ ὁράντων, ἀλλὰ καὶ ἀπόντων.*

doing the will of God from the heart ;

Shewing that though the service is rendered to man, yet God regards it as done to Himself, the performance of it being His 'will.' The words 'from the heart' are emphatic, and denote that the service is to be cheerful, and is not to be looked upon as a hardship, and a cruel necessity.

St. Augustine^j makes the following excellent use of this precept: "If the Apostolic teaching admonisheth a slave to serve a human master, not as though of necessity, but of goodwill, and by freely serving make himself in heart free; how much more must God be served with whole and full and free will, who seeth thy very will!"

St. Chrysostom^k says, "But if he exhorts servants to render such implicit obedience, consider what ought to be our disposition towards our Master, Who brought us into existence out of nothing, and Who feeds and clothes us. If in no other way, then, let us render Him service at least as our servants render it to us. Do not they order their whole lives to afford rest to their masters, and is it not their work and their life to take care of their concerns? Are they not all day long engaged in their master's work, and only a small portion of the evening in their own? But we, on the contrary, are ever engaged in our own affairs, in our Master's hardly at all, and that, too, though He needs not our services, as masters need those of their servants, but those very acts redound to our own benefit. In their case the master is benefited by the ministry of the servant, but in ours the ministry of the servant profits not the Master, but is beneficial on the other hand to the servant."

And again, St. Augustine^l says, "Understand what I have said of the master and slave to be true also of powers and kings, of all the exalted stations of this world. For sometimes they are good powers and fear God; sometimes they fear not God. Julian was an infidel Emperor, an apostate, a wicked man, an idolater; Christian soldiers served an infidel Emperor; when they came to the cause of Christ they

^j In Ps. lxxi.

^k Hom. xvi. 2, in Tim.

^l In Ps. cxxv.

acknowledged Him only Who was in heaven. If he called upon them at any time to worship idols, to offer incense, they preferred God to him: but whenever he commanded them to deploy into line, to march against this or that nation, they at once obeyed. They distinguished their everlasting from their temporal master; and yet they were, for the sake of their everlasting Master, submissive to their temporal master."

7. With good will

"He does well to speak thus," says St. Chrysostom, "for since it is possible to do service even with singleness of heart, and not wrongfully, and yet not in any way with all one's might, but only so far as fulfilling one's bounden duty, therefore he says, do it with alacrity, not of necessity, upon principle, not upon constraint. If thus thou do service, thou art no slave; if thou do it upon principle, with goodwill, from the heart, and for Christ's sake."

Servants should remember that the rectitude of the *will* supplies the deficiency of the service, as St. Bernard says^m, "Voluntas pro facto habetur, ubi factum excludit necessitas."

doing service, as to the Lord,

Δουλεύοντες τῷ Κυρίῳ. Conybeare remarks, "The correlative meanings of κύριος and δοῦλος give a force in Greek which cannot be fully expressed in English." This is perfectly true, for there is a notion of downright slavery in the word δουλεύοντες which we altogether miss in the English version. See observations on δοῦλος, verse 5.

and not to men:

See last verse: q.d. it is no mere earthly master that you serve. Joseph has left for our imitation a wonderful example of the way in which servants should behave themselves towards their masters.

8. This verse is added as a confirmation of what has gone before; so that whatever treatment pious servants may meet

^m Tract. ad Hugon.

with at the hands of their earthly masters, they have the comfortable assurance of knowing that their services are accurately estimated, and faithfully remembered by Him Who is the Master of both.

Knowing

Εἰδότες, “seeing ye are awareⁿ.”

that whatsoever good thing any man doeth, the same shall he receive of the Lord,

‘The same’ is highly emphatic, shewing the relation that good works done in this life bear to our condition in the next. Alford explains, ‘*this* in full,’ ‘this exactly:’ see Gal. vi. 7, 8, “*Whatsoever* a man soweth, *that* shall he also reap,” &c.

The words ‘of the Lord’ are introduced, as Œcumenius says, “Since many masters do not shew to their servants the kindness which is their due,” and therefore “he comforts them in this way.”

The expression ‘any man’ brings out the doctrine that there is no respect of persons with God. See next verse.

St. Chrysostom says, “As they who receive a benefit, when they make no return, make God a debtor to their benefactors; so, I say, do masters also, if, when well treated by thee, they fail to requite thee, requite thee the more by rendering God thy debtor.”

whether he be bond or free.

Since in the judgment God will recognise no such distinction as that between master and slave: see 1 Cor. vii. 22, xii. 13; Gal. iii. 28; Col. iii. 11. Theodoret says, “He shewed that slavery and mastership are bounded by the present life; for that after our departure hence the distinction will not be between slavery and mastership, but between virtue and vice.”

9. He now proceeds to shew in few words what is the duty of masters towards their servants.

ⁿ Alford.

And, ye masters,

"Listen to me; if also ye wish them to listen to you, set them an example^o."

do the same things unto them,

It must not be inferred from this that the master is required to perform precisely the same kind of duties as the servant, (or where would be the use of the servant?) but that the due relation between each is to be strictly maintained; and as servants act with fidelity, remembering whom they serve, so masters must reciprocally perform the duties of *their* position with gentleness and forbearance; remembering that, after all, they themselves are servants of Christ. It is the *εὐνοια* ('good-will') of verse 7 which the Apostle is chiefly contemplating.

It has been well observed on this place that there is a sense in which masters are servants to their own servants, (and so 'do the same things unto them,') viz. by being obliged to provide food, and clothing, and shelter for them. St. Chrysostom points out the origin of slavery: he says, "Now, then, should any one ask, Whence is slavery? and why it has found entrance into human life? (and many I know are both glad to ask such questions, and desirous to be informed of them,) I will tell you. Slavery is the fruit of covetousness, of extravagance, of insatiable greediness. Noah, we know, had no servant, nor had Abel, nor Seth, nor they who came after them. The thing was the fruit of sin, of rebellion against parents. Let children hearken to this, that whenever they are undutiful to their parents, they deserve to be servants."

So also St. Augustine, who shews^p that we are all equal by nature, and that slavery took its rise from sin. Seneca also says^q: "*Eadem omnibus esse principia, eandem originem, neminemque esse altero nobiliorem.*" And again^r: "*Quid est eques Romanus, aut libertinus, aut servus? Nomina ex ambitione aut ex injuriâ nata.*"

This precept of the Apostle may be well interpreted from

^o Primasius. ^p De Civit., xix. 15.

^q De Benef., iii. 28.

^r Ep. 31.

the writings of Seneca^s, who teaches “ut familiariter agendum cum servis, et cogitandum servum ex iisdem seminibus ortum, eodem frui cœlo, æque spirare, æque vivere, æque mori, fierique posse ut qui servus est liber fiat, et qui imperat servitutem serviat.”

There is a well-known saying of St. Bernard which has its bearing upon this place^t, “Eodem utuntur medici ferro secandis regibus, quo et popularibus hominibus.”

forbearing threatening :

Ἀνιέντες τὴν ἀπειλήν. This may mean ‘relaxing,’ or ‘moderating threatening.’ The precept must not be understood as excluding all threatening of punishment on the part of the master towards the servant,—since in the case of a wilful slave discipline would be at an end if the fear of punishment did not act as a salutary check,—but it rather means that masters should be *slow* in executing the sentence of punishment, even when needed, and should be ready to *relax* (ἀνιέντες) the severity of it, if they see that the slave has returned to a better mind. Compare with this Levit. xxv. 43.

It is obvious that the Apostle’s words have a special and primary application to times in which masters had the power of inflicting severe corporal punishment on their servants. As addressed to masters of our age, it would rather mean that they should not lay upon their servants oppressive duties, nor use irritating language towards them.

St. Chrysostom^u, speaking of Cornelius’s religious care for his household, contrasts him with the masters of his own day, and says he was “a just man, fearing God; devout; and, what is more than all, with all his house. Not as we, who, that our servants may be afraid of us, do everything, but not that they may be devout.”

And the same Father^x gives the following counsel to masters when provoked by servants: “It seems to me that ‘the servant is not greater than his Lord’ was uttered for this purpose also, that if any persons should at any time

^s Ep. 47.

^u Hom. xxii., in Act.

^t Tract. de Off., Epis. 4.

^x Hom. lxxi. 2, in Joh.

suffer harm either from domestics or from any of the meaner sort, that they should not be offended; looking to the instance of Judas, who, having enjoyed ten thousand good things, repaid his Benefactor with the contrary.”

knowing that your Master also is in heaven;

‘Your Master’—emphatic. One to Whom you yourselves (however exalted your earthly rank may be) will have to render a strict account of your doings. St. Chrysostom exclaims, “Ah! how mighty a Master does he hint at here! how startling the suggestion! It is this, ‘With what measure thou metest, it shall be measured unto thee again;’ lest thou hear the sentence, ‘Thou wicked servant, I forgave thee all that debt.’” The meaning then is, As you masters hope for forgiveness for *your* sins, so be indulgent to the faults of your servants. For if under the law servants were to be treated with gentleness as having been brought up by God out of the land of Egypt^r, much more should long-suffering be shewn to those who have been baptized into the One Body, and have been made “heirs of God, and joint heirs with Christ.”

St. Chrysostom^z has some admirable remarks on Christian care for servants. He shews that if they are *properly trained*, the masters “will not be easily exasperated, will not have to find fault, will not be made angry, will not need to abuse them.” It is to be feared that a large part of the ill-behaviour of servants must be laid at their masters’ door, who, even when they are kind and indulgent, seldom shew much *sympathy* for them, or try to make them feel that there is a community of interest, which can never safely be lost sight of.

neither is there respect of persons with Him.

The word *προσωποληψία*, ‘respect of persons,’ occurs also in Rom. ii. 11; Col. iii. 25; James ii. 1. It is not found elsewhere in the New Testament.

St. Chrysostom remarks, “Think not, he would say, that what is done towards a servant, He will therefore forgive,

^r Levit. xxv. 42.

^z Hom. xlv., in Act.

because done to a servant. Heathen laws, indeed, as being the laws of men, recognise a difference between these kinds of offences. But the law of the common Lord and Master of all, as doing good to all alike, and dispensing the same rights to all, knows no such difference." The same Father^a says again, "Not the persons, but the actions are examined."

10. From special precepts the Apostle here returns to general exhortation.

Finally,

A common expression with St. Paul, when about to conclude one of his Epistles.

my brethren,

Bengel points out that this is the only place in the Epistle in which he addresses the Ephesians as 'brethren.' In verse 23 indeed the word occurs again, but not in the way of a direct address. He is there sending his Apostolic blessing. It is possible that the term may have been used in order the more to engage their attention, since a brother should gladly listen to a brother's monitions. It is more likely, however, as Bengel suggests, that as the Apostle is about to embellish his Epistle with figures drawn from military life, he should at the outset use the term 'brethren,' or 'comrades,' which soldiers apply to one another nowhere more frequently and with greater propriety than on the battle-field.

be strong

Since it is only they that have strength who are able to wear the panoply which he is about to describe. See Josh. i. 6, "Be strong, and of a good courage."

in the Lord,

He points out the Source of all their strength, for "if God be for us who can be against us^b?" All strength *out of* the Lord is weakness; "for by strength shall no man prevail^c." See Exod. xiv. 14; Jer. xx. 11.

^a Hom. x., in Col.

^b Rom. viii. 31.

^c 1 Sam. ii. 9.

and in the power of His might.

Καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. For the relative meanings of *κράτος* and *ἰσχύς*, see observations on chap. i. 19. "That is," says St. Chrysostom, "in the hope which we have in Him, by means of His aid. For as He has enjoined many duties which were necessary to be done, fear not, he seems to say, cast your hope upon the Lord, and He will make all easy."

11. No doubt the military figures which the Apostle uses in this and the following verses were suggested to him by the constant opportunities he must have had of seeing the accoutrements of Roman soldiers during his imprisonment.

Put on

"After he has arranged all in their several ranks, he then arms them also as for war^d." It is well worthy of observation that the Christian is exhorted to 'put on' this armour, and not *make it* for himself, since God alone is the Maker and Giver of it. Compare with this verse and what follows 2 Cor. x. 4, and 1 Thess. v. 8: see also Isa. lix. 17, and lxi. 10.

the whole armour of God,

Τὴν πανοπλίαν τοῦ Θεοῦ. The word *πανοπλία* occurs Job xxxix. 20; 2 Sam. ii. 21. (LXX.) It means the full accoutrement of an *ὁπλίτης*, i.e. shield, helmet, breast-plate, greaves, sword, and lance. The words 'of God' are added to shew that it is of no carnal equipment that the Apostle is thinking, but such a spiritual panoply as is supplied by God, and none else.

In Rom. xiii. 12 the Apostle speaks of 'the armour of light,' and St. Chrysostom remarks, "Fear not at hearing of array and arms. For in the case of the visible suit of armour, to put it on is a heavy and abhorred task. But here it is desirable, and worth being prayed for. For it is of the Light the arms are! Hence they will set thee forth brighter than the sunbeam, and giving out a great glisten-

^d Eusebiius.

ing, and they place thee in security; for they are arms: and glittering do they make thee, for they are arms of light. What, then, is there no necessity for thee to fight? Yea, needful is it to fight, yet not to be distressed and toil. For it is not in fact war, but a solemn dance and feast day. Such is the nature of the arms, such the power of the Commander. And as the bridegroom goes forth with joyous looks from his chamber, so doth he, too, who is defended with these arms. For he is at once soldier and bridegroom."

So also St. Bernard^c says, "Put on the whole armour of God, not merely for resisting, but also for manfully attacking and vanquishing the enemy. For what think we, brethren? The temptation of our enemy is indeed grievous to us; but our prayer is far more grievous to him. His wickedness and craft injure us, but much more do our simplicity and pity torture him. He cannot endure our lowliness, he burns with our charity, he is racked with our meekness and obedience."

that ye may be able to stand

i. e. in the battle; the military metaphor being preserved. See Ps. xciv. 16, "Who will rise up for me against the evil-doers? or who will *stand up for me* against the workers of iniquity?" A Christian is said 'to stand' when he perseveres in the faith and lives conformably to it.

against the wiles of the devil.

For the meaning of the word 'wiles' (*μεθοδείας*) see observations on chap. iv. 14, (*τὴν μεθοδείαν τῆς πλάνης*). St. Jerome translates this word by *versutias*; it would seem, however, that *circumventionem* comes nearer the truth.

'The devil,' elsewhere 'Satan^f,' is put for the whole host of evil spirits.

St. Chrysostom dwells forcibly on the subtlety of the devil. "He saith not against the fightings, nor against the hostilities, but against 'the wiles.' For this enemy is at war with us, not simply, nor openly, but by 'wiles.' What is a 'wile'? To use 'wiles' is to deceive and to

^c Serm. iii. in Dedic. Eccl.

^f Rev. xii. 9.

take by artifice or contrivance; a thing which takes place both in the case of the arts, and in words, and actions, and stratagems, with those who seduce us. I mean something like this. He never proposes to us sins in their proper colours; he does not speak of idolatry, but he sets it off in another dress, using 'wiles,' that is, making his discourse plausible, employing disguises. Now therefore he is by this means both rousing the soldiers and making them vigilant, by assuring and instructing them that our conflict is with one skilled in the art of war, and with one who wars not simply nor openly, but with much wiliness."

So also Theodoret, *in loc.*: "For often under the semblance of virtue he (the devil) prepares wickedness; and often with fasting and prayer, and care for those who are in want, he mingles vain-glory."

St. Chrysostom^e says, "But still we are gaping after this present world, and we take no thought of the devil's cunning, who by little things bereaves us of those great ones, and gives us clay that he may snatch from us gold, or rather that he may snatch heaven from us; and sheweth us a shadow that he may dispossess us of the reality, and puts phantoms before us in dreams, that at day-break he may prove us the poorest of men."

The following sentence from St. Bernard^h well describes the danger that arises from 'the wiles of the devil:'—"Scorpioni non est in facie quod formides, sed pungit a caudâ." Truly he is like Dan's adder in the pathⁱ, that bites the heels of unwary passers-by, and so causes his poison to flow to the head and heart.

It must not be supposed that it is from any desire to dispirit the Christian soldier that St. Paul makes mention of the stratagems and wiles of his adversaries, it is that he may be vigilant and prepared for danger, which is all the more serious from being concealed. In the same way our blessed Lord speaks of the 'gate' of heaven being 'strait,' and 'the way narrow,' not that He may thereby deter people from striving to enter in, but that He may arouse them to

^e Hom. xiv., in Rom.

^h De Consid., 4.

ⁱ Gen. xlix. 17.

earnestness by shewing the true nature of the difficulties with which they have to contend.

12. The Apostle here furnishes a reason for the foregoing exhortation, derived from a consideration of the magnitude of the peril. It is no *common* enemy that the Christian has to meet.

For we wrestle not

"Οτι οὐκ ἔστιν ἡμῖν ἡ πάλη. This word (πάλη) must not be softened down, or explained away, but must be taken in its plain and literal sense of a hand-to-hand encounter; it is what Alford calls 'the tug of war,' that in which the combatants close and wrestle for the mastery. It is only in proportion as the Christian realizes this *personal* encounter with the powers of darkness, that he comes to see what is the true nature of the difficulties and dangers which surround him.

St. Chrysostom^j, after pointing out that Lent is a peculiarly fitting time for spiritual warfare and wrestling, proceeds: "Hast thou observed the wrestler? hast thou observed the soldier? If thou art a wrestler, it is necessary for thee to engage in the conflict naked. If a soldier, it behoves thee to stand armed at all points for the battle. How, then, are both these things possible, to be naked, and yet not naked; to be clothed, and yet not clothed? How? I will tell thee. Divest thyself of worldly cares, and thou hast become a wrestler. Put on the spiritual armour, and thou hast become a soldier. Strip thyself of worldly thoughts, for the season is one of wrestling. Clothe thyself with a spiritual panoply, for we have a heavy warfare to wage with demons. Therefore also it is needful we should be naked, so as to offer nothing that the devil may take hold of while he is wrestling with us; and to be fully armed at all points, so as on no side to receive a deadly blow."

The same Father^k speaks thus of the various enemies that the Christian has to contend with: "Numberless bodily affections assail us, which it is necessary to enumerate, that

^j Hom. iii. (3), in Stat.

^k Hom. iii., in 1 Thess.

we may not vainly deceive ourselves. For tell me, what does not war against us? Do not riches, beauty, pleasure, power, authority, envy, glory, pride? For not only does our own glory war against us, forbidding us to descend to humility, but the glory of others also, leading us to envy and ill-nature. And what do their opposites, poverty, dishonour, the being despised, rejected, having no power? These things indeed are in us. But from men proceed wickednesses, plots, deceits, slanders, assaults innumerable. In like manner on the part of devils. From what quarter will not man be falling into sin? Would you that I should tell you from the beginning, commencing even immediately from Adam? What took captive the first created? Pleasure, and eating, and the love of dominion. What the son who came next after him? Grudging and envy. What those in the time of Noah? Fleshly pleasures, and the evils issuing from them. What his son? Insolence and irreverence. What the Sodomites? Insolence, wantonness, and fulness of bread." He then goes on to shew that passions tempt men as Pagans did the Martyrs. "The executioner does not stand over us, lacerating our sides, and compelling us to sacrifice; but the desire of riches, and possessing more, is instant, tearing out our eyes. No soldier has kindled a pile, nor placed us on a gridiron (*ἐπὶ κρατί-κλῆς*), but more than this, the flames of the flesh set fire on our souls. No king is present, promising numberless bounties, and putting us out of countenance. But there is present a rage for glory, tickling us worse than he."

Tertullian¹, speaking of the pleasure which people find in spectacles and games of the Circus, contrasts with them the Christian's joys. "Wouldest thou," he says, "both fightings and wrestlings? Cases are at hand, not slight, but manifold. Behold uncleanness thrown down by chastity, perfidiousness slain by faithfulness, cruelty beaten by mercy, wantonness overlaid by modesty: and such are our games, in which we ourselves are crowned. Wouldest thou also somewhat of blood? Thou hast Christ's."

¹ De Spect., 29.

against flesh and blood,

i. e. *merely* against human beings, who are frail and weak like ourselves. The contrast is with 'the principalities and powers,' &c. that follow. For the expression 'flesh and blood' see Matt. xvi. 17; 1 Cor. xv. 50; Heb. ii. 14. The Apostle does not exclude all strivings with our fellow men in the course of our spiritual warfare; but he speaks *comparatively*; q. d. if we regard our *spiritual* foes, the conflict that we have to wage with *others* will appear insignificant.

The expression 'flesh and blood' may also mean the lusts of the flesh. It is so taken by St. Jerome^m, who probably followed Origen.

but against principalities, against powers,

See observations on chap. i. 21, and iii. 10. As there is a hierarchy of holy angels, so are there various ranks of evil spirits, which are here referred to. See Rom. viii. 38; 1 Cor. xv. 24; Col. ii. 15. Mention of these would be very appropriate in the case of the Ephesians, amongst whom magical arts were much practisedⁿ.

against the rulers of the darkness of this world,

Πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου. "They (the evil spirits) are called *κοσμοκράτορες*, rulers of the world, as bringing into subjection those whose minds are fixed on earthly objects^o." See observations on chap. ii. 2.

St. Augustine^p, after quoting this passage, says, "It might seem as though he gave the devil and his angels more than they have. It is so, he has called them the 'rulers of the world.' But to prevent misunderstanding, he explains what this world is of which they are the rulers. 'Of this darkness.' What is, 'of the world, of this darkness?' The world is full of those who love it, and of unbelievers, over whom he is ruler. This the Apostle calls 'darkness.' This darkness the devil and his angels are the rulers of. This is not the natural and unchangeable darkness: this darkness changes, and becomes light; it believes, and by believing is enlight-

^m In Hosea 4.

ⁿ Acts xix. 19.

^o Ecumenius.

^p Hom. xvii. (3), in Nov. Test.

ened. When this takes place in it, it will hear the words, 'For ye were sometimes darkness, but now are ye light in the Lord.'"

So also, again^q, he shews in what sense Satan is prince of the world: "Be it far from us to understand the devil to be prince of this world, as though he bore rule over the whole world, i. e. heaven and earth, and all that therein is; of which world it was said, when the discourse was concerning Christ the Word, 'and the world was made by Him.' Consequently, the whole world, from highest heavens to lowest earth, is subject to the Creator, not to the deserter; to the Redeemer, not to the slayer; to the Deliverer, not to the enslaver; to the Teacher, not to the deceiver. But in what sense the devil is to be understood to be the prince of this world, the Apostle Paul hath more clearly opened, when, having said, 'We wrestle not against flesh and blood,' i. e. against men, he goes on to say, 'but against princes and powers of the world of this darkness.' For he hath expounded what he meant by 'world,' by the word following, when he subjoins 'of this darkness;' lest any one should take the 'world' to mean the whole creation, of which the angels that deserted are in no sort rulers. 'Of *this darkness*,' saith he, i. e. of the lovers of this world; out of whom nevertheless are they, not for their own merit, but by the grace of God elected, to whom he saith, 'For ye were sometime darkness, but now light in the Lord.'"

So, again^r, he asks, "What world? the heavens and the earth? God forbid. There is no ruler of this world but the Creator. But what world doth he mean? The lovers of the world. In fine, he goes on in continuation and explains, When I say of the world, I mean of 'this darkness.' What 'darkness,' forsooth, but unbelievers and ungodly? For when from ungodly and unbelievers they have been made godly and believers, the same Apostle addressed them thus, 'for ye were sometimes darkness,' &c."

For similar remarks see the same Father on Ps. xxxv., Sermon i. Compare also St. Chrysostom, Hom. lxxv. (4), in John.

^q Hom. lxxix. 2, in Joh.

^r In Ps. xxxi., Exp. ii. Sermon. iii.

against spiritual wickedness

Πρὸς τὰ πνευματικὰ τῆς πονηρίας, in contrast with *πρὸς αἷμα καὶ σάρκα*. *Τὰ πνευματικὰ* = *τὰ πνεύματα*. This is a common mode of expression, e. g. *τὸ ἰππικὸν, στρατιωτικὸν, ναυτικὸν*, sc. *τάγμα*. The genitive *τῆς πονηρίας* is by a Hebraism put for the adjective *πονηρά*, and the meaning will be 'evil spirits.' The Apostle is here pointing out, as Aretius observes, that the nature of the devil is not like ours, but is more subtle, and is quicker to deceive than we are to defend ourselves.

in high places.

Ἐν τοῖς ἐπουρανίοις. See observations on chap. i. 3. This expression is understood in two ways. (1) Of the air which surrounds this world, and which is supposed to be the abode of evil spirits; from whence they watch us, and descend like birds and devour the good seed which is sown in the heart^s. So SS. Ambrose, Jerome, and many others. Or, (2) it may be translated 'in the heavenly things;' i. e. 'for the heavenly things,' *ἐν* being put for *διά*. So SS. Athanasius, Chrysostom, Theodoret, Ecumenius, and the other Greeks. The meaning then is, the evil spirits are contending with us to prevent our entrance into the kingdom of heaven; not that they can gain anything by the conflict, it is that they may despoil us. Heaven is thus represented as the object of contention. Theodoret says, *Ἀθλον ἡμῖν πρόκειται τῆς παρατάξεως ἡ βασιλεία τῶν οὐρανῶν*.

The former meaning is decidedly the best, as being most in accordance with the Apostle's use of the expression *ἐν τοῖς ἐπουρανίοις*.

St. Augustine^t points out that there are two descriptions of enemies that the Christian has to contend with, the one seen, the other unseen, and says that the latter, the devil, is conquered 'in love of an enemy.' And again^u, "Let us give heed to two enemies, him whom we see, and him whom we see not; man we see, the devil we see not; man let us

^s Matt. xiii. 4, "And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up."

^t In Ps. lv. 6.

^u In Ps. lvi. 4.

love, of the devil beware; for man pray, against the devil pray."

St. Jerome compares the whole of this place with the wrestling of Jacob^x, and thinks that he, sustained by the help of an angel, wrestled with the Adversary. In this he appears to have followed not only the Jews, who think that the devil, having assumed the form of Esau, wrestled with Jacob, but also Origen, who compares the story with this passage. It is to be objected, however, to this, that SS. Augustine^y, Gregory^z, and others, assert that it was a *good* angel with whom Jacob wrestled. Some have thought that it was our Blessed Lord Himself. It is better, however, to consider, with most of the Fathers, that the angel represented Christ, but still was only an angel.

13. Wherefore

The variety and greatness of the danger make it necessary that you should fully arm yourselves.

take unto you

Ἀναλάβετε: a common word for putting on armour, and taking up weapons. Conybeare translates, "take up with you to the battle." This is an emphatic repetition of the exhortation in verse 11.

the whole armour of God,

See remarks on verse 11.

that ye may be able to withstand

i.e. your strongest adversaries. This word shews that there is to be no parleying with the devil and his evil angels. See James iv. 7. It has been well said of him, "Est leo si fugias; si stas, quasi musca recedit."

St. Cyprian^a, speaking of the contest which it is the duty of Christians to wage, says, "Men are trained and prepared for secular contests, and they account it a great mark of honour if they happen to be crowned in the sight of the

^x Gen. xxxii. 24, and foll.

^z Mor. iv. 40, and Hom. xiv. in Ezek.

^y De Civ. xvi. 39.

^a Ep. lviii. 9, 10.

people and the presence of the Emperor. Behold a sublime and mighty contest, glorious with the prize of a heavenly crown, in which God beholds us contending: and extending His vision over those whom He hath vouchsafed to make sons, He delighteth in beholding our struggle. God beholds us fighting and engaging in the conflict of faith; His angels behold us; Christ also beholds us. How great the dignity of glory, how great the happiness, to engage in the presence of God, and to be crowned by Christ our Judge! Let us arm ourselves, most beloved brethren, with all our might, and be prepared for the contest with minds undefiled, with faith entire, with devoted courage. Let the camp of God go forth to the battle which is denounced against us. Let those yet whole arm themselves, lest they lose the benefit of having lately stood. Let the fallen, too, arm, that even the fallen recover what he has lost. Let honour incite those that have stood, grief the fallen, to the battle."

in the evil day,

"By 'evil day,'" says St. Chrysostom, "he means the present life, and calls it, too, 'this present evil world^b,' from the evils which are done in it. It is as much as to say, Always be armed." And a little further on the same Father remarks, "He gives them encouragement, too, from the time; the time, he seems to say, is short, (i.e. but a *day*,) so that ye must needs stand." Compare chap. v. 16. See also Gen. xlvii. 9, where Jacob says to Pharaoh, "The days of the years of my pilgrimage are an hundred and thirty years: few and *evil* have the days of the years of my life been." Compare Job xiv. 1. Some (as St. Jerome) think that the *day of judgment* is here referred to, when there will be especial need to withstand the devil, who will appear as the accuser of the brethren. But this can hardly be the true sense, since to the faithful the coming of the Lord will be a matter of exultation, and cannot be called an 'evil day.' See Luke xxi. 28, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

^b Gal. i. 4.

and having done all,

Καὶ ἅπαντα κατεργασάμενοι: κατεργάζεσθαι is *debellare*, *prosternere*, 'to prevail against,' 'conquer.' Œcumenius says, *κατεργασάμενοι* = *καταπολεμήσαντες*. St. Chrysostom interprets 'having subdued all;' that is, both passions, and vile lusts, and all things else that trouble us. He speaks not merely of *doing* the deed, but of *completing* it, so as not only to slay, but to stand also after we have slain. For many who have gained this victory have fallen again.

The English version, 'having done all,' i.e. having made all your preparations for the conflict, falls far short of the Apostle's meaning.

St. Chrysostom calls attention to the word 'all,'—"not having subdued one," he says, "and not another." The conflict is to be waged with *every* enemy of the faith.

to stand.

The difference between *ἀντιστῆναι* and *στῆναι*, signified in our translation by 'withstand' and 'stand,' is the difference between resolution and perseverance, since many have fallen, even in the moment of victory. "Even after the victory," says St. Chrysostom, "we must stand. An enemy may be struck, but things that are struck revive again. If we stand not, they are even now rising up, though fallen. So long as we stand, they are fallen. So long as we waver not, the adversary rises not again."

It is the characteristic of Christ's people that they 'stand,' = 'endure to the end,' for "they that put their trust in the Lord shall be even as the Mount Sion, which may not be removed, *but standeth fast for ever*^c;" on which place St. Chrysostom^d well remarks, "Whatever machines thou bringest up, whatever darts thou hurlest, desiring to overturn a mountain, thou wilt never be able to prevail; for how canst thou? Thou wilt break in pieces all thine engines, and exhaust thine own strength. Such is the righteous man. Whatever blows he may receive, he suffereth no evil therefrom; but destroyeth the power of those who take counsel

^c Ps. cxxv. 1.

^d Hom. viii. (2), in Stat.

against him, and not of men only, but of demons. Thou hadst heard often what engines the devil brought up against Job; but not only did he fail to overthrow that mountain, but drew back exhausted, his darts broken to pieces, and his engines rendered useless, by that assault."

14. Stand therefore,

Having spoken generally of the Christian's armour, he proceeds to describe the different parts of which it is made up. St. Chrysostom remarks on the word 'stand,' which the Apostle again repeats, (see verses 11, 13,) "The very first feature in tactics is to know how to stand well, and many things will depend upon that. Hence he discourses much concerning standing, saying also elsewhere, 'Watch ye, stand fast:' (see also Phil. iv. 1; 1 Cor. x. 12.) Doubtless, then, he does not merely mean *any* way of standing, but a *correct* way, and as many as have had experience in wars know how great a point it is to know how to stand." And shortly afterwards: "The man who, in a true sense, stands, is upright; he stands not in a lazy attitude, not leaning upon anything. Exact uprightness discovers itself by the way of standing, so that they who are perfectly upright, they stand. But they who do not stand cannot be upright, but are unstrung and disjointed. The luxurious man does not stand upright, but stoops; so does the lewd man, and the lover of money. He who knows how to stand will from his very footing, as from a sort of foundation, find every part of the conflict easy to him."

The use of the word 'stand,' therefore, denotes a high state of preparation against attack, which the Christian should ever be expecting, since, (as St. Chrysostom^e says,) "Though it is not war, it is right to attend to the concerns of war. For he who in peace considers the business of battle, will be formidable in the season of battle; but he who is without experience in the things of war will be more troubled even in peace."

^e Hom. iii. in 1 Thess.

having your loins girt about

Amongst ancient soldiers the military girdle was so important a part of their armour, that in Homer ζώνη signifies the whole military equipment. Suidas says that ζώννυσθαι = καθοπλίζεσθαι. Hence the *ungirt* = the *unarmed*. The belt here alluded to by the Apostle was not the *balteus*, or *shoulder belt*, which supported the sword; but the *zona*, or *cingulum*, which in ancient times was worn by soldiers round the cuirass, for the purpose of keeping the armour in its proper place, and also acting as a support to the loins. Compare with this verse Luke xii. 35. See also Isaiah xi. 5, where, speaking of the Messiah, it is said, "Righteousness shall be the girdle of His loins."

In 1 Pet. i. 13, Christians are exhorted to "gird up the loins of" their "mind."

St. Chrysostom explains 'girding the loins,' to be "bracing together the soul; for he is not of course speaking of these loins of our body, but is discoursing spiritually; and as the loins are the foundation alike of the parts both above and below, so is it also in the case of these spiritual loins. Oftentimes, we know, when persons are fatigued, they put their hands there as if upon a sort of foundation, and in that manner support themselves; and for this reason it is that the girdle is used in war, that it may bind and hold together this foundation, as it were, in our frame. For this reason, too, it is that when we run we gird ourselves. It is this which guards our strength. Let this, then, saith he, be done also with respect to the soul, and then, in whatever we do, we shall have strength to do it; and it is a thing most especially becoming to soldiers."

The same Father also points out that the children of Israel were commanded to eat the Passover *with their loins girded*ⁱ, and draws out a spiritual meaning from this ordinance. "They had, we read, their loins girded, and their staff in their hands, and their shoes on their feet, and thus they ate the Passover. Awful and terrible mysteries, and of vast depth; and if so terrible in the type, how much

ⁱ Exod. xii. 11.

more in the reality! What, then, is the design of the history? The Jews were ungrateful, and were continually forgetting God's benefits to them. He, therefore, designing that they should be brought, even against their will, to a recollection of them, ordains this form of eating the Passover. And why so? In order that, having at every recurring period a necessity to keep the ordinance, they might of necessity recollect also the God Who brought them out of Egypt. Accordingly, then, God tied the sense of these His benefits not only to the time, but also to the very habit of them that were to eat. For this is why they were to eat girded and sandalled, that when they were asked the reason, they might say, 'We were ready for our journey, we were just about to go forth out of Egypt, to the land of promise.' This, then, is the historical type. But the reality is this. We, too, eat a Passover, even Christ; 'for,' saith he, 'Christ our Passover is sacrificed for us.' Surely, then, we too eat a Passover, and one far greater than that of the Law. And therefore we ought to eat it both sandalled and girded. And why? That we, too, may be ready for our exodus, for our departure hence."

with truth,

i.e. with sincerity in general. This is a fitting belt for the Christian soldier. Compare with this John xiv. 6, "I am the Way, the *Truth*, and the Life." St. Chrysostom calls truth "the head and crown of all our thoughts," and proceeds, "whether it be an opinion, let us seek the truth, or whether it be a line of life, let us seek the true one. If we fortify ourselves with this, then shall no one overcome us."

and having on the breastplate

The 'breastplate' (*θώραξ*, *lorica*) was a cuirass worn by the heavy armed infantry both among the Greeks and Romans. It was generally made of flexible bands of steel,

or chain mail. This part of the armour was very important, as protecting the heart.

of righteousness ;

Τῆς δικαιοσύνης. Primasius points out that as the *lorica* of the Roman soldier was made of many bands or rings woven together, so 'righteousness' is composed of various virtues hanging one upon the other, and so forming a coat of proof. Compare Isa. lix. 17.

As 'truth,' which immediately precedes, refers to *words*, so does 'righteousness' to *just dealing*; it is, as Rosenmüller says, "Omnium virtutum Christianarum perpetuum studium." Thus the Christian's words and works will be alike sincere and truthful. St. Chrysostom says, "As the breastplate is impenetrable, so also is righteousness, and by righteousness here he means a life of universal virtue."

Though the *lorica* included a defence for the back, yet the prominent idea in the Apostle's mind is a protection for the *breast*, indicating that a Christian soldier should never turn his back upon his spiritual enemies, but should be like Androclides, who, when he was derided because, being lame, he still went to battle, replied that he came to fight, and not to run away.

15. And your feet shod

Reference is here intended to the *caliga*, a strong and heavy sandal worn by the Roman soldiers, but not by the superior officers. It was a most effectual protection to the sole of the foot.

Shoes are used in a symbolical sense in Holy Scripture, as indicative (1) of liberty, since slaves went barefoot. And so Isaiah, when predicting the captivity of Egypt and Ethiopia, "walked naked and barefoot three years^h." And, on the other hand, when the Israelites were about to be delivered from the bondage of Egypt, they were commanded to eat the Passover "with shoes on their feet," in token of their freedom. (2) Of enjoying by prescription, as taking

^h Isa. xx. 3.

off the shoe is a sign of ceding rights: see Ruth iv. 7; Deut. xxv. 7—10: see also Ps. lx. 8, "Over Edom will I cast out my shoe;" i.e. I will take possession. (3) Of joy. So Ezekiel, when forbidden to mourn for his wife, is ordered to 'put his shoes upon his feet.' (4) Of confidence and firmness, since the man who goes barefoot walks timidly, while he who is well shod passes boldly even over the roughest ground. And so St. Cyril¹, speaking to candidates for Baptism, says, "A serpent by the wayside is watching the passengers; beware lest he bite thee with unbelief; he sees so many receiving salvation, and seeks to devour some of them. Thou art going to the Father of spirits, but thou art going past that serpent; how, then, must thou pass him? Have 'thy feet shod with the preparation of the Gospel of peace;' that even if he bite, he may not hurt thee. Have faith indwelling, strong hope, a sandal of power, wherewith to pass the enemy, and enter the presence of thy Lord."

with the preparation of the Gospel of peace;

Ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης. Schleusner (Lexicon sub voc. *ἐτοιμασία*) makes this expression equivalent to *ἐν τῷ εὐαγγελίῳ τῆς εἰρήνης ἐτοιμῶ ὑμῖν*, and says he knows of no better explanation. The word *ἐτοιμασία* may signify 'foundation;' it is used in that sense in the Septuagint version of Ezra iii. 3, (see also Dan. xi. 7, 20; and Ezra ii. 68,) where "they set the altar upon his *bases*;" in which case the expression would mean that the Gospel is the foundation of every virtue, and is properly used as a *base* upon which the whole armed Christian may rest.

St. Chrysostom confesses that this passage is "somewhat obscure;" and explains it to mean, either, that we should be prepared for the Gospel, and should make use of our feet for this, and should prepare and make ready its way before it; or, that we ourselves should be prepared for our departure.

It is not called the Gospel 'of peace' to distinguish it from any other Gospel, but because universal 'peace' is the burden of it. See chap. ii. 17; and Isa. lii. 7.

¹ Introd. Lect. (10).

St. Chrysostom points out the reason why the Apostle introduces the expression in this place: "For inasmuch as he had made mention of warfare and fighting, he shews us that this conflict with the evil spirits we must needs have; this war which we have against them puts an end to another war, that, namely, which is between us and God; if we are at war with the devil, we are at peace with God." So also Theodoret.

16. Above all,

Ἐπὶ πάντων, *in omnibus*, (Vulg.,) i.e. in all circumstances of temptation. It is better, however, to take it *super omnia*, 'over all,'—as a covering to all.

taking the shield of faith,

For as the shield served as a protection to the rest of the armour, so *faith* is the life and soul of all Christian virtues; it is that which gives them a *saving* power. The shield (*θυρεός*, *scutum*) here spoken of was of a large size, being adapted to the form of the human body by being made either oval, or of the shape of a door (*θύρα*), whence its name was derived. Polybius gives its dimensions as four feet by two and a half.

It behoves the Christian soldier to look well to his shield. Like Epaminondas, he should be anxious about *that*, and not about his *life*.

There is some question as to what *kind* of faith the Apostle is here referring to. St. Chrysostom thinks it is that by which *miracles are wrought*, of which our Lord spoke, Matt. xvii. 20. St. Jerome has pretty nearly the same. St. Cyril^j says, "Faith, though in name one, is distinguished into two kinds. For there is one sort of faith which is of doctrines, implying the acquiescence of the mind concerning some certain thing: and this faith profits the soul, as the Lord saith, 'He that heareth My words, and believeth in Him that sent Me, hath everlasting life, and shall not come into condemnation'^k. . . . But there

^j Catech. Lect. v. (6), 'on Faith.'

^k John v. 24; see also John iii. 18.

is a second sort of faith, bestowed as a gift by Christ in the way of grace¹. Now this faith, which is given of grace by the Spirit, is not only a faith in doctrine; but it also worketh things beyond man's power. For he who hath this faith shall say to this mountain, 'Remove hence to yonder place, and it shall remove^m.''' Immediately afterwards he adds, "But take thou and hold that faith only, as a learner and in profession, *which is by the Church delivered to thee*, and is established from all Scripture."

The last is the best sense in which to take 'faith' in this place,—the reception of the whole body of Catholic truth. For its wonderful power in the Christian conflict, see Heb. xi.

wherewith

With which shield.

ye shall be able to quench all the fiery darts

These darts were called amongst the Romans *malleoli*, from their hammer-like shape. The transverse head was filled with combustible materials, such as pitch and tow, and, having been ignited, it was projected on houses, ships, &c., in order to set them on fire. They were commonly used in sieges, together with torches and *falaricæ* (Saguntine spears). Weapons of a somewhat similar construction are still used by barbarous nations. In the late operations in China the natives employed lighted arrows, or spears, much to the annoyance of our troops.

The 'darts' of the devil are temptations; and they are well called 'fiery,' as exciting and stimulating our lusts and passions, which being kindled by temptation, set us on fire with flames of hell. Of such kind was the thought which Satan put into the heart of Judas to betray our Lord. Faith is the only preservative against all such deadly weapons; since the man who has his mind intently fixed on the contemplation of things eternal, will not easily be moved by any of the baits by which the devil endeavours to allure him to sin. And so St. Peterⁿ counsels Christians,

¹ See 1 Cor. xii. 8, 9.

^m Matt. xvii. 20.

ⁿ 1 Pet. v. 9.

“Whom resist, *stedfast in the faith.*” We must ever be on the look out for these ‘fiery darts,’ for, as St. Augustine says, the devil “never ceaseth to tempt. But it is one thing to reign within, another to assault without; thus even the most strongly fortified city sometimes an enemy assaults, yet does not carry by assault. And though some of his missiles reach, the Apostle adviseth how they may be kept from hurting; he tells us of the breastplate and shield of faith.”

of the wicked.

Τοῦ πονηροῦ, i.e. the devil, who is *πονηρός*, *κατ' ἐξοχήν*: see Matt. xiii. 19.

17. And take the helmet of salvation,

i.e. the helmet which is salvation; just as before he spoke of ‘the shield of faith,’ i.e. the shield which is faith. The ‘helmet,’ therefore, which the Apostle is speaking of, is that salvation which is brought by Christ, and is hoped for by Christians. Compare 1 Thess. v. 8, “And for an helmet, *the hope of salvation*;” whence it appears that the defence of the Christian’s head, the seat of the intellect, is to be the *hope* of those good things which are laid up for him at God’s Right Hand. The thankful remembrance of this will purify his thoughts and intentions, and so will protect his head. See also Rom. viii. 24, where we are said to be ‘saved by hope.’ Compare with this verse Isa. lix. 17.

St. Cyprian^p, speaking of the armour and hopes of the martyrs, says, “Let us receive also for a covering of our heads ‘the helmet of salvation,’ that our ears may be fortified, that they hear not the savage edicts; our eyes, that they behold not the detestable images; our forehead, that the seal of God be preserved entire; our mouth fortified, that the victorious tongue may confess its Lord Christ.”

and the sword of the Spirit,

i.e. furnished by the Spirit. Compare ‘the whole armour of God,’ verses 11 and 13. See Heb. iv. 12, “For the word

^o Hom. lii. 9, in Joh.

^p Ep. lviii. 10.

of God is quick, and powerful, and sharper than any two-edged sword," &c. See also Rev. i. 16.

Having armed the Christian with everything necessary for *defence*, the Apostle here gives him his *single offensive* weapon,—‘the sword of the Spirit.’ As his enemies are *spiritual*, so must his weapons be also. “Let us also,” says St. Cyprian^q, “arm the right hand with ‘the sword of the Spirit,’ that we may boldly reject the deadly sacrifices, and mindful of the Eucharist, the hand which has received the Lord’s Body, may embrace the Lord Himself, from Him to receive hereafter the reward of heavenly crowns.”

St. Gregory^r points out the different senses in which the word ‘sword’ is used in Holy Scripture. He says, by it “is sometimes designated holy preaching, sometimes eternal damnation, sometimes temporal tribulation, sometimes the wrath or persuasion of the ancient enemy. For a ‘sword’ is put for holy preaching, as Paul says, ‘And the sword of the Spirit, which is the word of God.’ By the word ‘sword’ is designated eternal damnation, as is written of an heretical preacher^s, ‘If his children be multiplied, they will be in the sword;’ because in whatever great number they here shoot forth, they are consumed with eternal damnation. A ‘sword’ is taken for temporal tribulation, as is said to Mary concerning tribulations which are about to follow, ‘and a sword shall pass through thine own soul^t.’ Again, by ‘sword’ is expressed the wrath or persuasion of the malignant enemy, as the Psalmist says, ‘Who hast delivered David thy servant from the malicious sword^u.’ For kind is the sword of holy preaching, with which we are struck that we may die from sin. But the sword of diabolical persuasion is malicious, with which a man is fatally wounded, that he may be deprived of rectitude of life.”

which is the word of God :

It was with this weapon that our Blessed Lord repelled the attacks of the devil^x. From this passage we may gather

^q Ep. lviii. 10.

^t Luke ii. 35.

^r Moral. xxxiv. (viii.)

^u Ps. cxliv. 10.

^s Job xxvii. 14.

^x Matt. iv. 1—11.

the advantage of storing up in the mind certain texts of Scripture, suited to our condition, to be devoutly recited in the season of temptation. St. Chrysostom^y gives the following excellent advice on the subject: "Dost thou not see how women and little children suspend Gospels (i.e. texts or extracts from the Gospels) from their necks, as a powerful amulet, and carry them about in all places wherever they go? Thus do thou write the commands of the Gospel and its laws upon thy mind. Here there is no need of gold or property, or of buying a book; but of the will only, and the affections of the soul awakened, and the Gospel will be thy surer guardian, carrying it as thou wilt then do, not without, but treasured up within; yea, in the soul's secret chambers." And again^z, "Hearken, I entreat you, all ye that are careful for this life, and procure books that will be medicines for the soul. If ye will not any other, yet get you at least the New Testament, the Acts of the Apostles, the Gospels, for your constant teachers. If grief befall thee, dive into them as into a chest of medicines; take thence comfort of thy trouble, be it loss, or death, or bereavement of relations; or rather, dive not into them merely, but take them wholly to thee; keep them in thy mind."

So again^a: "For if the devil will not dare to approach a house where a Gospel is lying, much less will any evil spirit, or any sinful nature, ever touch or enter a soul which bears about with it such sentiments as it contains. Sanctify, then, thy soul, sanctify thy body, by having these ever in thy heart and on thy tongue. For if foul speech defiles, and invites devils, it is clear that spiritual reading sanctifies, and draws down the grace of the Spirit. The Scriptures are divine charms, let us, then, apply to ourselves, and to the passions of our souls, the remedies to be derived from them."

Conybeare and Howson^b have the following excellent remarks: "The close of this Epistle contains a remarkable example of the forcible imagery of St. Paul. Considered

^y Hom. xix. 15, in Stat. ^z Hom. ix., in Col. ^a Hom. xxxii., in Joh.

^b 'Life and Epistles of St. Paul,' vol. ii. p. 427.

simply in itself, this description of the Christian armour is one of the most striking passages in the Sacred Volume. But if we view it in connexion with the circumstances with which the Apostle was surrounded, we find a new and living emphasis in his enumeration of all the parts of the heavenly panoply: the belt of sincerity and truth with which the loins are girded for the spiritual war; the breastplate of that righteousness, the inseparable links whereof are faith and love; the strong sandals, with which the feet of Christ's soldiers are made ready, not for such errands of death and despair as those on which the Prætorian soldiers were daily sent, but for the universal message of the Gospel of peace; the large shield of confident trust, wherewith the whole man is protected, and whereon the fiery darts of the wicked one fall harmless and dead; the close-fitting helmet, with which the hope of salvation invests the head of the believer; and, finally, the Sword of the Spirit, the Word of God, which, when wielded by the great Captain of our salvation turned the tempter in the wilderness to flight, while in the hands of His chosen Apostle, (with whose memory the sword seems inseparably associated,—it was the instrument of his martyrdom,) it became the means of establishing Christianity upon the earth. All this imagery becomes doubly forcible, if we remember that when St. Paul wrote the words he was chained to a soldier, and in the close neighbourhood of military sights and sounds."

18. Having shewn the Ephesians what the nature of their spiritual equipment should be, the Apostle next proceeds to point out from Whom they should seek for courage and success in the conflict, lest they should be tempted to trust in their arms more than in God.

Praying

Prayer is not only a part of the Christian armour, but it enables us to use all the rest.

always

Ἐν παντὶ καιρῷ, 'at every season.' At Luke xviii. 1,

it is πάντοτε; and at 1 Thess. v. 17, ἀδιαλείπτως. See observations on Phil. i. 4.

with all prayer and supplication

Διὰ πάσης προσευχῆς καὶ δέησεως: 'all,' i.e. every kind. For the relative meaning of προσευχή and δέησις, see remarks on Phil. iv. 6.

in the Spirit,

Ἐν Πνεύματι. Rosenmüller translates this, *animo*, herzlich, i.e. heartily. It is far better, however, to consider that it relates to the Holy Spirit, through Whom alone we pray aright^c. There appears to be a reference to John iv. 24.

St. Chrysostom explains the words to mean, "Let us seek for the things which are according to God, nothing of this world, nothing pertaining to this life." It may also be used in contrast to 'the vain repetitions' of the heathen, condemned by our Lord in Matt. vi. 7. So Œcumenius.

and watching thereunto

i. e. constantly watching, so that you may be able to pray to God in the Spirit. Those who are ever surrounded by invisible enemies must not suffer their spiritual powers to sleep. See Matt. xxvi. 41; Mark xiii. 33. St. Chrysostom quotes Hannah as an example of watchfulness^d.

The same Father also says^e, "Frequent and fierce is the devil in his attacks, on all sides besieging our salvation; we, therefore, must watch and be sober, and everywhere fortify ourselves against his assault, for if he but gain some slight vantage ground, he goes on to make for himself a broad passage, and by degrees introduces all his forces. If, then, we have any care at all for our salvation, let us not allow him to make his approaches even in trifles, that thus we may check him beforehand in important matters; for it would be the extreme of folly, if, while he displays such eagerness to destroy our souls, we should not bring even an equal amount in defence of our own salvation. I say not this without a cause, but because I fear lest that

^c Rom. viii. 26, 27.

^d 1 Sam. i.

^e Hom. xxiii., in Joh.

wolf be even now standing unseen by us in the midst of the fold, and some sheep become a prey to him, being led astray from the flock and from hearkening, by its own carelessness and his craft. Were the wounds sensible, or did the body receive the blows, there would be no difficulty in discerning his plots; but since the soul is invisible, and since that it is which receives the wounds, we need great watchfulness, that each man may prove himself; for none knoweth the things of a man as the spirit of a man that is in him."

with all perseverance and supplication

'With perseverance,' i.e. not being easily daunted, if the prayer is not granted at once, but persisting, like the Syro-phœnician woman^f. See also Luke xxi. 19, "In your *patience* possess ye your souls."

Tertullian's treatise *de Patientiâ* should be read in connexion with this subject. In chap. xv. he gives the following very beautiful description of this virtue: "She hath a countenance serene and mild, a forehead smooth, contracted with no wrinkle of grief or of anger, her brows evenly and cheerfully relaxed, her eyes cast down in humility, not in melancholy. Her mouth beareth the seal of honourable silence; her colour is such as those who are free from care and crime; her head is often shaken at the devil, and her smile defiecth him. For the rest, her clothing about her bosom is white and closely fitted to the body, as being neither puffed out nor ruffled. For she sitteth on the throne of that most kind and gentle Spirit, Who is not in the gathering of the whirlwind, nor in the blackness of the cloud, but belongeth to the soft calm, clear and single, such as Elias saw Him at the third time. For where God is, there also is His foster-child, to wit, Patience. When, therefore, the Spirit of God descendeth, Patience, never divided from Him, accompanieth Him. If we receive her not together with the Spirit, will He abide with us always? Nay, I know not whether He would continue any longer. Without His companion and handmaid, He must needs be 'grieved' at every place and time."

^f Matt. xv. 22—28.

For the word 'supplication' (δέησις), see remarks on Phil. iv. 6.

for all saints;

For 'saints,' see remarks on Phil. i. 1. Compare with this place James v. 16. There is no one so perfect that he does not need the prayers of others. The use of the word 'saints' must not be strained to exclude supplication on behalf of 'Jews, Turks, Infidels, and Heretics;' it only means that the chief place is to be assigned to 'the household of faith.' Tertullian^g testifies that the early Christians used to pray for Gentiles, the Emperor, and the welfare of the state. So also Justin Martyr.

St. Cyprian^h exhorts Christians to fast, watch, and pray for each other, and declares that the departed pray for us: "We exhort," he says, "to the utmost of our power, for the sake of the mutual affection whereby we are mutually joined together, that we, with all our people, should not cease to give ourselves to fastings, to watchings, to prayers. Be we instant with continual groanings and frequent entreaties. For these are our heavenly arms, which make us stand and persevere courageously. These are our spiritual defences, and the divine weapons which protect us. Be we mindful of each other, in concord and of one mind, pray we ever on either side for one another, lighten we our burdens and distresses by mutual affection. And whosoever of us shall by the speediness of the Divine vouchsafement go hence the first, let our love continue in the presence of the Lord, cease not our prayers for our brethren and sisters in presence of the mercy of the Father."

St. Chrysostomⁱ, after saying that it is the duty of Christians to give thanks in their prayers "both for the seen and the unseen, and for God's benefits to the willing and unwilling, and for the kingdom, and for hell, and for tribulation, and for refreshment," continues, "I know a certain holy man who prayeth thus:—'We give Thee thanks for all Thy benefits shewn forth upon us the unworthy, from

^g Apol. 30.

^h Ep. lx. 4.

ⁱ Hom. x., in Col.

the first day until the present, for what we know and what we know not, for the seen, for the unseen, for those in deed, those in word, those with our wills, those against our wills, for all that have been bestowed upon the unworthy, even us; for tribulations, for refreshments, for hell, for punishment, for the kingdom of heaven. We beseech Thee to keep our soul holy, having a pure conscience; an end worthy of Thy loving-kindness. Thou that lovedst us so as to give Thine Only-Begotten for us, grant us to become worthy of Thy love; give us wisdom in Thy word, and in Thy fear, Only-Begotten Christ, inspire the strength that is from Thee. Thou that gavest Thy Only-Begotten for us, and hast sent Thy Holy Spirit for the remission of our sins, if in aught we have wilfully or unwillingly transgressed, pardon and impute it not; remember all that call upon Thy Name in truth; remember all that wish us well or the contrary, for we are all men."

19. And for me,

Shewing the need that ministers have of the prayers of their people^k. "Remember them which have the rule over you, who have spoken unto you the word of God." Compare Acts iv. 29; Col. iv. 3; 2 Thess. iii. 1. The humility of the Apostle in placing himself last is deserving of notice.

St. Augustine^l says, "The Apostle prayeth for the people, the people prayeth for the Apostle. We pray for you, brethren: but do ye also pray for us? Let all the members pray one for another; let the Head intercede for all."

And St. Chrysostom^m, asking for the prayers of his people, says, "If I have become responsible for this presidency over you all, and shall have to render an account, much more ought I to have the benefit of your prayers. On your account my responsibilities are greater, therefore also the benefit from you should be greater."

And St. Augustineⁿ, speaking of preachers, says, "Nor

^k Heb. xiii. 7.

^m Hom. xi., in 1 Thess.

^l Hom. i. 8, in 1 Ep. Joh.

ⁿ Hom. cxxix. 1, in Nov. Test.

are we so averse from human feelings, and faithful consideration, as not to understand our own dangers, who preach to the people the word of God. But this is our consolation, that when we are in peril by our ministry, we are aided by your prayers."

that utterance may be given unto me,

"*ἵνα μοι δοθείη λόγος.* *Λόγον διδόναι* is *potestatem loquendi concedere*, and is an expression used of those who are permitted to speak in public, and particularly before legal tribunals. According to others it means *facultas docendi*. Either meaning gives a good sense. In this place the Apostle may possibly intend his language to embrace both. Ministers must be prayed for, not only that they may have a door of *utterance*, but also of *entrance* into men's hearts. Compare with the substance of this prayer Prov. xvi. 1.

that I may open my mouth

"*Ἐν ἀνοίξει τοῦ στόματός μου.* "Dum os meum aperio°." 'At the opening of my mouth.' For the phrase see Matt. v. 2; Acts viii. 35, x. 34. It always means something more than beginning to teach, or commencing a discourse. The idea of something *weighty* and solemn being communicated is involved in it.

St. Chrysostom^p remarks that it is wonderful that St. Paul did not desire the prayers of his people that he might be delivered from bonds, "but being in bonds, he exhorted others; and exhorted them for a great object, that himself might get boldness in speaking."

boldly,

i. e. "That I may say everything I was sent to say^q." Compare 2 Cor. iii. 12.

to make known the mystery of the Gospel,

See observations on chap. i. 9, and iii. 9. 'The mystery' is the Incarnation and Passion of our Lord, and the union of Jew and Gentile into one Church by means of it.

° Estius.

^p Hom. x., in Col.

^q St. Chrysostom.

20. For which
viz. the Gospel.

I am an ambassador in bonds :

Πρεσβεύω ἐν αλύσει ; literally, 'in a chain,' not of *gold*, such as ambassadors usually wear, but that of a felon. The right arm of the Apostle was fastened by a chain to the left arm of a soldier who guarded him. See Acts xxviii. 16. The expression is paradoxical. See Paley's observations, *Horæ Paulinæ, in loco*.

St. Chrysostom enquires, "And where art thou an ambassador? To mankind, saith he. Oh! amazing loving-kindness of God! He sent from heaven in His Own Name ambassadors for peace, and lo, men took them and bound them, and revered not so much as the law of nations, that an ambassador never sustains any injury. But, however, I am an ambassador in bonds. The chain lies like a bridle upon my tongue, and restrains my boldness, but your prayer shall open my mouth."

that therein
viz. in preaching the Gospel.

I may speak boldly, as I ought to speak.

See observations on Phil. i. 20. St. Gregory^r says, "Pensare debet doctor quid loquatur, cui loquatur, quando loquatur, qualiter loquatur, quantum loquatur. Si vero unum horum defuerit, locutio apta non erit." St. Chrysostom says, "that I may answer with confidence, with courage; with great prudence."

21. The Apostle, being about to finish his Epistle, naturally enough adds a few words concerning his own condition.

But that ye also

'Ye' emphatic; i. e. as well as other Churches.

may know

It is encouraging for the faithful to know the lives and affairs of men eminent in holiness.

St. Chrysostom^s gives the reason why St. Paul takes pains to advertise the disciples of his state: "Nor is it superfluous, but even exceedingly necessary; both because of his exceeding affection for the disciples, and because of their continual trials, wherein the knowledge of each other's fortunes was a very great comfort; so that if these were calamitous they might so be prepared both to share the anxiety and to be safer against falling, or if these were good they might rejoice with them."

my affairs,

My condition at Rome.

and how I do,

Τί πράσσω, 'quænam sors mea sit,' 'how I fare;' not 'what I am doing.'

Tychicus,

He was a man of Asia, (see Acts xx. 4,) and possibly an Ephesian. He was employed by St. Paul to carry the Epistle to the Colossian Church, see Col. iv. 7. For further mention of him, see 2 Tim. iv. 12; and Tit. iii. 12. Some say that he became Bishop of Colophon, a city of Ionia, not far from Ephesus.

a beloved brother

Grotius sees in the use of the word 'brother' a proof that Tychicus was of advanced age, since St. Paul usually addresses his juniors as 'children.' This idea is highly fanciful.

and faithful minister

"If *faithful*," says St. Chrysostom, "he will tell no falsehood, he will in everything speak the truth." The word 'minister' (*διάκονος*) does not prove that he was a *deacon* in

^s Hom. ii., in 2 Cor.

our sense of the word, (see observations on chap. iii. 7,) it rather indicates any one who has been ordained to the service of the Church.

in the Lord,

Either (1) in the things which concern the Lord, or (2) to promote the honour and glory of the Lord.

shall make known unto you all things :

St. Chrysostom says, "He leaves something for Tychicus also to relate to them of his own accord. For whatever topics there were of doctrine and of exhortation, all these he explained by his letter; but what were matters of bare recital, these he entrusted to the bearer of the letter." And again^t, "Admirable! how great is the wisdom of Paul! Observe! he doth not put everything into his Epistles, but only things necessary and urgent. In the first place, being desirous of not drawing them out to a length; and secondly, to make his messenger more respected, by his having also somewhat to relate; thirdly, shewing his own affection towards him, for he would not else have entrusted these communications to him."

22. Whom I have sent unto you for the same purpose,

Εἰς αὐτὸ τοῦτο is not 'for the same purpose,' but 'for this very purpose.' It was not to collect money from them, but to know their state, that Tychicus was sent.

that ye might know our affairs,

See verse 21. The word 'our' includes St. Paul's companions. See Col. iv. 10.

and that he might comfort your hearts.

This expression would indicate that the Ephesian Church was at this time suffering under some great trial. It may, of course, also mean that Tychicus should comfort their hearts in relation to the *Apostle's* afflictions, by telling them

^t Hom. xi., in Col.

how abundantly the preaching flourished, even though he was in bonds. See Phil. i. 11—14.

23. He closes the Epistle by invoking upon the Ephesians some of the chief of the gifts of God.

Peace be to the brethren, and love with faith,

St. Chrysostom says, "If there be peace there will also be love; if love, there will be peace also. 'With faith,' because without faith there is no avail in love; or, rather, love could not exist at all without it."

from God the Father

The Author and Giver of all good things.

and the Lord Jesus Christ.

Through Whom alone all blessings descend upon men.

St. Augustine^u, after quoting this verse, remarks, "These great things hath he named, 'peace, love, faith.' He began at the end, ended at the beginning. For the beginning is in faith, the end in peace."

24. Grace

Ἡ χάρις, scil. τοῦ Θεοῦ.

be with all them

He salutes not merely the Ephesians, but *all* the Christians throughout Asia.

that love our Lord Jesus Christ

This benediction upon all who love Christ corresponds with the malediction^x upon all who love Him *not*.

in sincerity.

Ἐν ἀφθαρσίᾳ. It is not easy to say what this expression means. St. Chrysostom says, "It either means 'in purity,' or else 'for the sake of those things which are incorruptible;' as, for example, not in riches, not in glory, but in those

^u Hom. cxviii. 1, in Nov. Test.

^x 1 Cor. xvi. 22.

treasures which are incorruptible. The 'in' means 'through,' or 'because of.'

Some take the expression to mean 'constanter,' since ἀφθαρσία is 'immortality,' and the whole will mean 'love without bound, or ceasing,' 'perpetual love.'

It seems better, however, to regard ἐν ἀφθαρσία as relating to *purity* of life, with an evident reference to the abominable practices of the followers of Simon Magus. This seems the more probable since elsewhere lusts are spoken of as *corruption*. 1 Cor. iii. 17: εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, ('corrupts.') 2 Pet. i. 4: ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς. Jude 10, ἐν τούτοις φθείρονται.

'Amen' is omitted in the best MSS.

"O filii hominum, diligite Jesum Christum in incorruptione; incorruptio enim facit proximum Deo. Mente et animo transcendite omnia corruptibilia. Oportet enim mortale hoc induere immortalitatem, et corruptibile hoc induere incorruptionem. Studete incorruptioni. Studete immortalitati. Studete Æternitati!"

γ Corn. à Lap.



LAUS SIT DEO.

*A LITERAL TRANSLATION OF THE GOTHIC
VERSION OF THE EPISTLE TO THE EPHESIANS.*

ULFILAS, the translator of the Scriptures, was made Bishop of the Mæso-Goths probably about the year 360. In 375 we find him applying to the Emperor Valens for aid against the Huns. He was originally orthodox, but joined the Arians (it is said, through fear of the Emperor) after the death of his predecessor Theophilus, first Bishop of the Goths, who had subscribed the Confession of Faith at Nicæa^a. The desire of Valens that the Goths of Mæsia should be fully instructed in the Christian religion induced their bishop Ulfilas to invent an alphabet for the Gothic language, in order to enable his flock to read the Scriptures in their own tongue^b.

It is scarcely probable that Ulfilas himself was able to complete a version of the whole of the Canon of Scripture. Philostorgius expressly tells us that he refrained from translating the Books of Kings, as containing too much military history to be safely placed in the hands of so bellicose a nation as the Goths. Still, it is likely that they were indebted to him for the New Testament, and that not long after his death the whole of the Bible had been rendered into their vernacular.

The principal relic of the Gothic version is contained in the famous *Codex Argenteus*, a MS. containing the greater part of the Gospels. This valuable document was found in the monastery of Werden by Antony Morillon, secretary to the celebrated Cardinal Granvelle, in the middle of the sixteenth century; towards the end of that century it was conveyed to Prague; thence by Count Königsmark to Stockholm in 1648; thence it was taken by Is. Vossius in 1655; and, finally, was purchased by Count de la Gardie, who presented it to the University of Upsal, where it is still preserved.

^a Socrat., ii. 41.

^b Ib., iv. 33.

A palimpsest of part of the Epistle to the Romans, over which had been written the *Origines* of St. Isidore of Seville, was discovered in 1756 in the library at Wolfenbüttel, by Knittel, archdeacon of that place. Niebuhr shewed that it originally came from the monastery of Bobbio.

Five more palimpsests were discovered at Milan by Mai and Castiglione in the early part of the present century. They originally belonged, like Knittel's MS., to the monastery of Bobbio. Three of them consist of a few leaves only; the other two supply us with a version of the greater part of St. Paul's Epistles.

The value of this version of Ulfilas to the Biblical student is that it is independent of all others. It is a very close translation, made directly from the Greek, and not, like most others, from the Italic or Vulgate. In most instances it adheres to the very letter of the original. It is therefore a witness to the state of the Greek text in the fourth century.

In addition to this, as the Arianism of the translator is well known, it shews how the words of Revelation were distorted to serve the purposes of heretics. This fact, while it accounts for any contra-Nicene renderings, gives also a double value to all those texts which cannot be rendered except by language expressive of the Orthodox belief.

CHAP. I.

¹ Paul, an Apostle of Christ Jesus through the will of God, to the saints that are in Ephesus, and *the* faithful in Christ Jesus: ² Grace to you, and peace, from God our Father and the Lord Jesus Christ. ³ Blessed *be* God and the Father of our Lord Jesus Christ, Who has blessed us with all spiritual blessings in heavenly *things* in Christ: ⁴ as He has chosen us in Him before the foundation of the world, that wé^c might be holy and spotless in His presence in love. ⁵ He has predestinated (lit., *fore-declared*) us to sonship through Jesus Christ in Him, according to the liking of His will, ⁶ to the praise of the glory of His grace, in which He was gracious

^c An accent over a pronoun shews that it is emphatic in the Gothic.

to us in His beloved Son, ⁷ in Whom we have redemption, remission of sins through His blood, according to the riches of the glory of His grace, ⁸ which in abundance He bestowed-plentifully on us in all wisdom and understanding, ⁹ to make known to us the secret of His will according to the will which pleased Him before (lit., *fore-liked Him*): ¹⁰ to the dispensation^d of the fulfilling of times, again to fulfil all things in Christ, those in heaven and on earth, in Him, ¹¹ in Whom *as* a lot we are placed, fore-ordained according to the will of God, who works all *things* in all according to the purpose of His will, ¹² that we should be to the praise of His glory, who first-hoped in Christ. ¹³ In Whom also ye [*believed*], hearing the word of truth, the Gospel of your salvation, believing which^e, ye were sealed with the Holy Spirit of promise, ¹⁴ Who is the pledge of our inheritance, to the redemption of preservation^f, to the praise of His glory. ¹⁵ Therefore I also, hearing your faith in the Lord Jesus Christ, and love to all the saints, ¹⁶ without ceasing give thanks for you, making remembrance *of you* in my prayers, ¹⁷ that the God of our Lord Jesus Christ, the Father of glory, would give you the spirit of wisdom and revelation in His knowledge, ¹⁸ the eyes of your heart enlightened, that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints, ¹⁹ and what the abundance of the greatness of His might in us who believe, according to the working of the might of His strength, ²⁰ which He wrought in Christ, raising Him from the dead, and seated Him at His right hand in heaven, ²¹ above all principdoms, and powers, and mights, and lordships, and all names named, not only in this age, but also in the future, ²² and has bowed all under His feet, and has given Him head over all things to the Church, ²³ which is His body, the fulness^g of Him who fills all in all.

^d *Faura-gaggi*, lit. 'fore-going,' i.e. directing or presiding over. The verb *fauragaggan* is used for 'to rule' (*πολιτευσθαι*) in 1 Tim. iii. 4, 5, 12.

^e Or, Whom; the Gothic is ambiguous, as the Greek preposition *ἐν* is not rendered.

^f *Gafreideins*, 'sparing' or 'pre-

serving; the verb *freidjan* is put for *φειδῆσθαι*.

^g *Fullo*, nom. case, therefore referring to the Church. An Arianism, for surely the orthodox rendering of the Greek is to make the clause, 'which is His body,' parenthetical of the Church, and to refer *πλήρωμα* to Christ, in its well known sense of 'Deity.'

CHAP. II.

¹ And you [*has He quickened*], being dead in your misdeeds and sins, ² in which formerly ye walked, according to the time of this age, according to the prince of the power of the air, the spirit who now works in the sons of unbelief; ³ in whom also we all had citizenship once, in the lusts of our body, doing the wills of the body and of the thoughts, and were by nature children of hatred, as also the others. ⁴ But God, being rich in mercy, on account of His great love with which He loved us, ⁵ even us being dead in sins, hath quickened us together with Christ: by grace we are saved, ⁶ and raised together, and seated together in heavenly *places* in Christ Jesus; ⁷ that He might shew in the times to come the abundance of the riches of His grace in kindness towards us in Christ Jesus; ⁸ for by grace ye are saved through faith, and that not of yourselves, but it is God's gift; ⁹ not of works that no one may boast; ¹⁰ but we are His making, shaped in Christ Jesus to good works, which God before-prepared that we should walk in them. ¹¹ Therefore remember that ye formerly were Gentiles in the body, named Uncircumcised by those named Circumcision, made by hands, in the body; ¹² for ye were then at that time without Christ, foreigners from the citizenship of Israel, and strangers to the promises of the covenant, having no hope, and godless in the world. ¹³ But now, lo, in Christ Jesus ye who formerly were far off have become near in the blood of Christ. ¹⁴ He also is our peace, Who has made both one, and destroying the middle-wall of partition, ¹⁵ the enmity, destroying in His body the law by the rules of commandments, that He might shape the two in Himself into one new man, making peace, ¹⁶ and might reconcile both in one body to God through the cross, slaying enmity in Himself; ¹⁷ and coming, He preached peace to you who *were* far off and peace to those who *were* near: ¹⁸ for through Him both of us have access in one spirit to the Father. ¹⁹ Lo, now ye are no more strangers and aliens, but ye are fellow-townsmen with the saints, and of the household of God, ²⁰ built on the foundation of apostles and prophets, Christ Jesus Himself being the chief corner-stone:

²¹ in Whom all the building fitted together grows to a holy temple in the Lord; in Whom also ye are built together for God's dwelling in the Spirit.

CHAP. III.

¹ For this reason I Paul, a prisoner of Christ Jesus for you Gentiles, ² if indeed ye have heard the dispensation of the God of grace, which is given to me for you; ³ for by revelation was the secret made known to me, as I wrote before in a little *space*^b; ⁴ therefore that reading ye may be able to comprehend my understanding in the secret of Christ, ⁵ which in other times was not known to the sons of men as it is now revealed to His holy apostles and prophets in the Spirit: ⁶ that the Gentiles should be coheirs, and of one body, and partakers of His promise in Christ Jesus, through the Gospel; ⁷ of which I' am made a minister according to the gift of the grace of God, which is given to me according to the deeds of His might; ⁸ to me, the lowest of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ, ⁹ and to show all *men* what is the dispensation of the secret hidden from ages in God Who shaped all things, ¹⁰ that now might be known to principedoms and powers in heavenly places through the Church the manifold wisdom of God, ¹¹ according to a purpose of ages, which He made in Christ Jesus our Lord, ¹² in Whom we have boldness, freedom, access in confidence through faith in Him. ¹³ On account of these *things* I pray, be ye not fainting in my tribulations for you, which is your glory. ¹⁴ On account of this I bow my knees to the Father of our Lord Jesus Christ, ¹⁵ of Whom everything of paternity in heaven and on earth is named, ¹⁶ that He may give to you according to the riches of His glory to be strengthened with might through His Spirit in the inner man: ¹⁷ that Christ may dwell through faith in your hearts; ¹⁸ that, rooted and grounded in love, ye may be able to apprehend with all the saints what is the

^b Either 'in a few words,' or 'a little above,' referring probably to ch. i. 9 in either case.

breadth and length, and height and depth, ¹⁹ to know the love of Christ, great above knowledge, that ye may be filled to all the fulness of God. ²⁰ Now to Him mighty above everything to do more than we pray or think according to the might that works in us, ²¹ to Him be glory in the Church in Christ Jesus for ever, (*lit. to all times of ages.*) Amen.

CHAP. IV.

¹ Now I, a prisoner in the Lord, pray you to walk worthily of the calling with which ye are called, ² with all humility and meekness, with long-suffering, forbearing one another in love, ³ endeavouring to keep the unity of the Spirit in the bond of peace; ⁴ there is one body, and one Spirit, as ye are called into one hope of your calling, ⁵ one Lord, one faith, one baptism, ⁶ one God and Father of all, Who *is* over all, and through all, and in us all. ⁷ But to each one of us is given grace according to the measure of the gift of Christ. ⁸ Wherefore he ⁱ saith, Ascending on high, He made captivity captive, and gave gifts to men. ⁹ Now that He ascended, what is it but that He also descended before into the lowest *part* of the earth? ¹⁰ He Who descended is also He Who ascended above all heavens, that He might fill ^k everything. ¹¹ And He Himself gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, ¹² to the perfecting of saints, to the work of the ministry, to the building of the body of Christ, ¹³ until we all arrive together, in the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the growth of the fulness of Christ: ¹⁴ that thenceforth we may not be infants, shaken and moved about in every *sort* of teaching, by the hypocrisy of men, in craftiness to wily compassing of error, ¹⁵ but, doing the truth in love, may grow unto Him *in all things*, Who is the Head, Christ, ¹⁶ from Whom all the body fitted-together, fastened together through all the joints of supply, according to the work in measure of each one of

ⁱ Or, 'it.'

^k Or, 'fulfil.'

the parts, causes growth of the body to its building in love. ¹⁷ This I say now, and testify in the Lord, that thenceforth ye walk not as also other Gentiles walk in the laxity of their mind, ¹⁸ with a darkened intellect, being foreigners from the life of God on account of the ignorance which is in them, because of the deafness of their hearts; ¹⁹ who having become desperate, have given themselves to uncleanness in the working of all impurity greedily. ²⁰ But ye have not so received Christ, ²¹ if indeed ye have heard Him and are taught in Him, as the truth is in Jesus, ²² that ye should lay aside, according to the former citizenship¹, the old man, corruptible according to the lusts of deceit, ²³ and indeed should become new in the spirit of your understanding, ²⁴ and should clothe yourselves with the new man which according to God is shaped in righteousness and the holiness of truth. ²⁵ Wherefore laying aside lying, speak ye truth every one with his neighbour, for ye are members one of another. ²⁶ Then be angry, and sin not; let not the sun set upon your anger; ²⁷ give not place to the devil. ²⁸ He who may have stolen, thenceforth let him not steal, but rather let him labour, working good with his own hands, that he may have to deal to the needy. ²⁹ Let not anything of evil words come out of your mouth, but what may be good for the building up of the faith, that it may give grace to the hearers. ³⁰ And grieve not the Holy Spirit of God, by Whom ye are sealed in the day of release. ³¹ Let all bitterness, and hatred, and anger, and clamour, and blasphemy, be cast away from you, with all unkindness: ³² be with one another kind, merciful, forgiving one another, as God for Christ's sake has forgiven you.

CHAP. V.

¹ Be ye now imitators of God, as dear children; ² and walk in love, as also Christ has loved us and has given Him-

¹ *Usmet*, lit. 'out-meting,' rendering of the Greek words ἀναστροφή and πολιτεία, as in ch. ii. 3, 12.

self for us, a sacrifice and offering to God for a pleasant odour. ³ But adultery and all impurities, or greediness, let it not be named among you, as is becoming to saints; ⁴ or foolish talking, or joking, which are not suitable (lit. *arrive not at need*), but rather thanksgiving. ⁵ Know ye this also, being aware that every adulterer, or impure man, or greedy man, which is the service of false gods, hath not inheritance in the kingdom of Christ and God. ⁶ Let not man beguile you with empty words, through which the hatred of God comes on the sons of unbelief. ⁷ Be not now partakers with them. ⁸ Ye were also once darkness, but now light in the Lord; walk as children of light: ⁹ (now the fruit of light is in all kindness and righteousness and truth:) ¹⁰ choosing what may be well-liking to the Lord. ¹¹ And communicate not with the works of darkness^m ¹⁷ Therefore be not imprudent, but comprehending what may be the will of the Lord. ¹⁸ And intoxicate not yourselves with wine, in which is intemperance, but be filled with the Spirit; ¹⁹ discoursing with yourselves in psalms and praises and spiritual songs, singing in your hearts unto the Lord; ²⁰ continually giving thanks for all in the name of our Lord Jesus Christ to the Father and God: ²¹ hearkening to one another in the fear of Christ. ²² Let wives hearken to their husbands as to the Lord: ²³ for the man is the head of the woman, as also Christ *is* the Head of the Church, and Héc is the Saviour of the body. ²⁴ But as the Church hearkens to Christ, so *let* wives *do* to their husbands in everything. ²⁵ Yéc men, love ye your wives, as also Christ loved the Church, and gave Himself for it, ²⁶ that He might consecrate it, purifying it by the washing of water in the word, ²⁷ that He might Himself perfect for Himself a glorious Church, not having stains, or spots, or aught of such like *things*, but that it might be holy and unstained. ²⁸ So also men should love their wives as their own bodies. He loves his own body who loves his wife and loves himself. ²⁹ Also a man never hated his body, but feedeth it and warmeth it, as also Christ *does* the Church.^m

^m Hiatus in MS.

CHAP. VI.

.ⁿ ⁸ does of good, that he receives of the Lord, whether a servant or free. ⁹ And, ye masters, do the same towards them, remitting to them threats, knowing that for them and for you is the same Lord in heaven, and favouring is not with Him. ¹⁰ Now further (lit. *this other thing*), my brethren, strengthen yourselves in the Lord, and in the might of His strength. ¹¹ Clothe yourselves with the arms of God, that ye may be able to stand against the wiles of the devil: ¹² for the struggle for you is not against body and blood, but against principedoms and powers, against the world-holders of this darkness, against the spiritual things of wickedness in the heavenly places. ¹³ Therefore take the arms of God, that ye may be able to withstand in the evil day, and working-actively in everything to stand. ¹⁴ Stand now, girded on your hips with truth, and clad with the breastplate of righteousness, ¹⁵ and shod on the feet with the readiness of the Gospel of peace; ¹⁶ above all, taking the shield of faith, by which ye may quench all the fiery arrows of the evil one; ¹⁷ and take the helmet of salvation, and the mace of the Spirit, which is the Word of God, ¹⁸ through all requests and prayers making request at every time in the Spirit, and continually waking thereto in all zeal, and prayers for all the saints, ¹⁹ and for me, that the word may be given to me in the unlocking of my mouth boldly to make known the secret of the Gospel, ²⁰ for which I am an ambassador in chains, that I may dare to discourse in it as I should. ²¹ That ye may know my state (lit. *what is according to me*), what I am doing, Tychicus, the dear brother and trusty minister in the Lord, makes known all to you; ²² whom I have sent to you for this purpose, that ye may understand the state of us both (lit. *what is according to us-two*), and that he may comfort your hearts. ²³ Peace to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. ²⁴ Grace with all who love our Lord Jesus Christ in incorruption. Amen.

ⁿ Hiatus in MS.

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ERRATA.

- Page 13, (note), for "de Eboni scrinio," read "de Ebonis scrinio."
- „ 31, line 16, for Deut. xxviii. i. 14, read Deut. xxviii. 1—14.
- „ 32, l. 35, for 2 Cor. x. 7, read 2 Cor. x. 4.
- „ 45, l. 8, for "non vero adoptione," read "nos vero adoptione."
- „ 50, l. 26, for "ἄφesis τῶν ἁμαρτιῶν," read "ἄφesis τῶν παραπτωμάτων."
- „ 52, l. 20, for Thorndike, "Of the Covenant of Grace," chap. xxvii., read Thorndike, "Of the Covenant of Grace," chaps. xxvii. and xxviii.
- „ 54, l. 30, for "κατὰ τὴν εὐδοκίαν αὐτοῦ," read "κατὰ τὴν εὐδοκίαν αὐτοῦ."
- „ 55, l. 7, for as till further proof, read a still further proof.
- „ 58, (note), for St. Aug. in Joh., Hom. xix. 11, read St. Aug. in Joh., Hom. xix. 10.
- „ 62, (note), for De Fide, &c., xvi. (lxiii.), read De Fide, &c., 16 (lxii.)
- „ 67, l. 35, for "ἐν νιφ̄," read "ἐν νιφ̄."
- „ 70, l. 1, for "adjuncta premissione," read "adjuncta permissione."
- „ 71, (note), for Catechet. Lect., xvii. 36, read Catechet. Lect., xvii. 35.
- „ 78, (note), for "Θα μαστήν," read "θαυμαστήν."
- „ 97, l. 20, for development, read developement.
- „ 120, (note), for John iv. 11, read Jonah iv. 11.
- „ 127, l. 25, for Comm. in Ep. ad Gal. 22, read Comm. in Ep. ad Gal. v. 22.
- „ 129, (note), for De Fide, &c., ix. (xxx.), read De Fide, &c., 9, (xxx.)
- „ 132, l. 1, for and then follows works, read and then follow works.
- „ 157, l. 24, for "πολίται," read "πολίται."
- „ 174, l. 9, for Gal. ii. 9, read Gal. ii. 8.
- „ 181, l. 33, for "τὴν ἐνεργείαν," read "τὴν ἐνέργειαν."
- „ 187, l. 23, for "ἐξούσιαι," read "ἐξουσίαι."
- „ 200, l. 7, for "ἐκ πατρὸς Δαβὶδ," read "ἐκ πατριᾶς Δαβὶδ."
- „ 201, (note), for See St. Ath. c. Arr., chap. ii. 27, read See St. Ath., Epistle concerning Councils of Ariminum and Seleucia, chap. ii. 27.
- „ 205, (note), for Hom. lxxvii. 17, read In Nov. Test., Hom. lxxvii. 17.
- „ 205, l. 28, for development, read developement.
- „ 216, l. 27, for see chap. ii. 3, read see chap. ii. 2.
- „ 219, l. 25, for "with which they make to provoke him," read "with which they may provoke him."
- „ 248, l. 23, for "πάτερες," read "πατέρες."
- „ 250, (note), for Moral. xx. 24, (xii.), read Moral. xx. 23, (xii.)
- „ 251, (note), for De Opere, &c., 39 (xxxii.), read De Opere, &c., 40 (xxxii.)
- „ 258, l. 5, for See chap. iii. 18, read See chap. iii. 17.
- „ 260, l. 28, for Acts ii. 17, read Acts iii. 17.
- „ 263, l. 11, for "ἄσελγεία," read "ἄσελγεια."
- „ 272, l. 16, for "perficere, vos, nova," &c., read "perficere vos, nova," &c.
- „ 299, l. 9, for "Deisen traces," &c., read "Dissen traces," &c.
- „ 299, l. 13, for "cum levitatis et assertationis similationis notatione," read "cum levitatis et assentationis, simulationis notatione."
- „ 307, (note), for Hom. i. 9, in 1 John, read Hom. i. in 1 Joh. 9.
- „ 307, l. 3, And again, "Lest they should ascribe," &c. This quotation is from St. Augustine, and not from St. Chrysostom.
- „ 335, l. 14, for by which it is made faithful, read by which it is made fruitful.
- „ 342, (note), for Moral. xiii. (xviii.), read Moral. xiii. 10, (viii.)
- „ 363, (note), for Hom. xvi. 2 in Tim., read Hom. xvi. 2 in 1 Tim.

NOTE.

It was originally intended to publish the Epistles to the Ephesians and Philippians in one volume. Hence such references as at page 26, line 21, "For the meaning of the word 'Saint,' see observations on Phil. i. 1." The Commentary on the Philippians is completed, but its publication is postponed on account of the size of this volume.

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